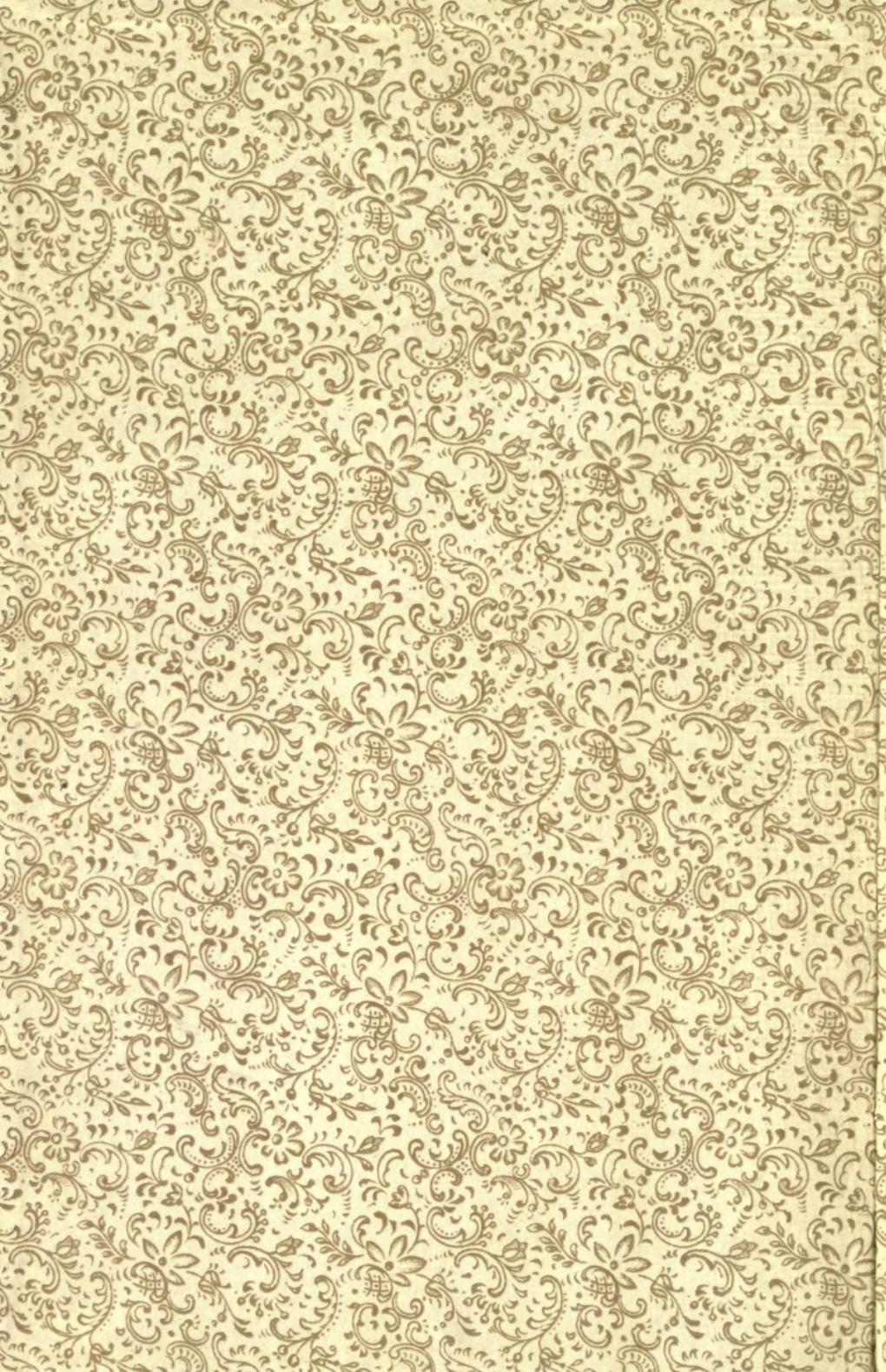


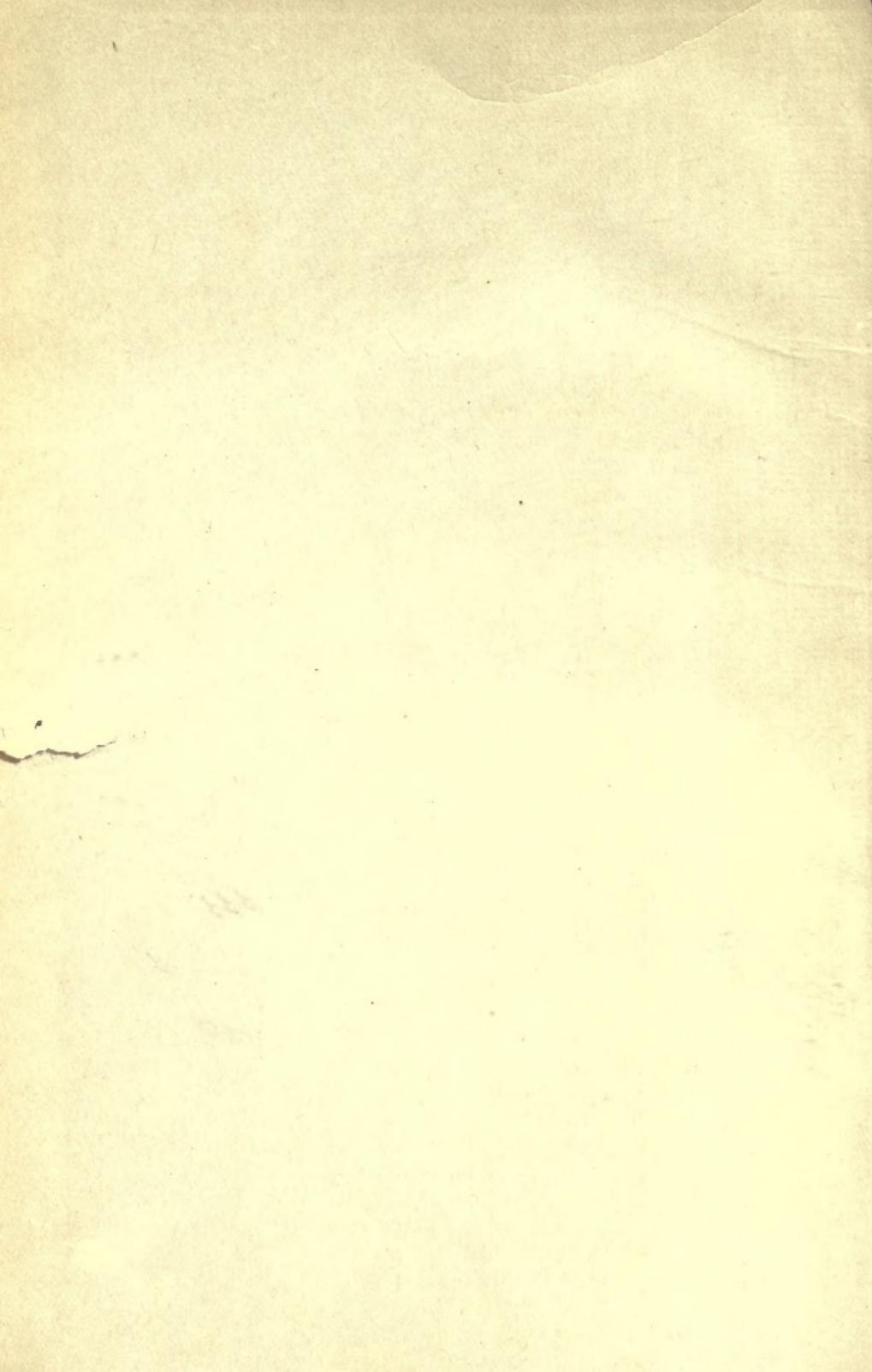
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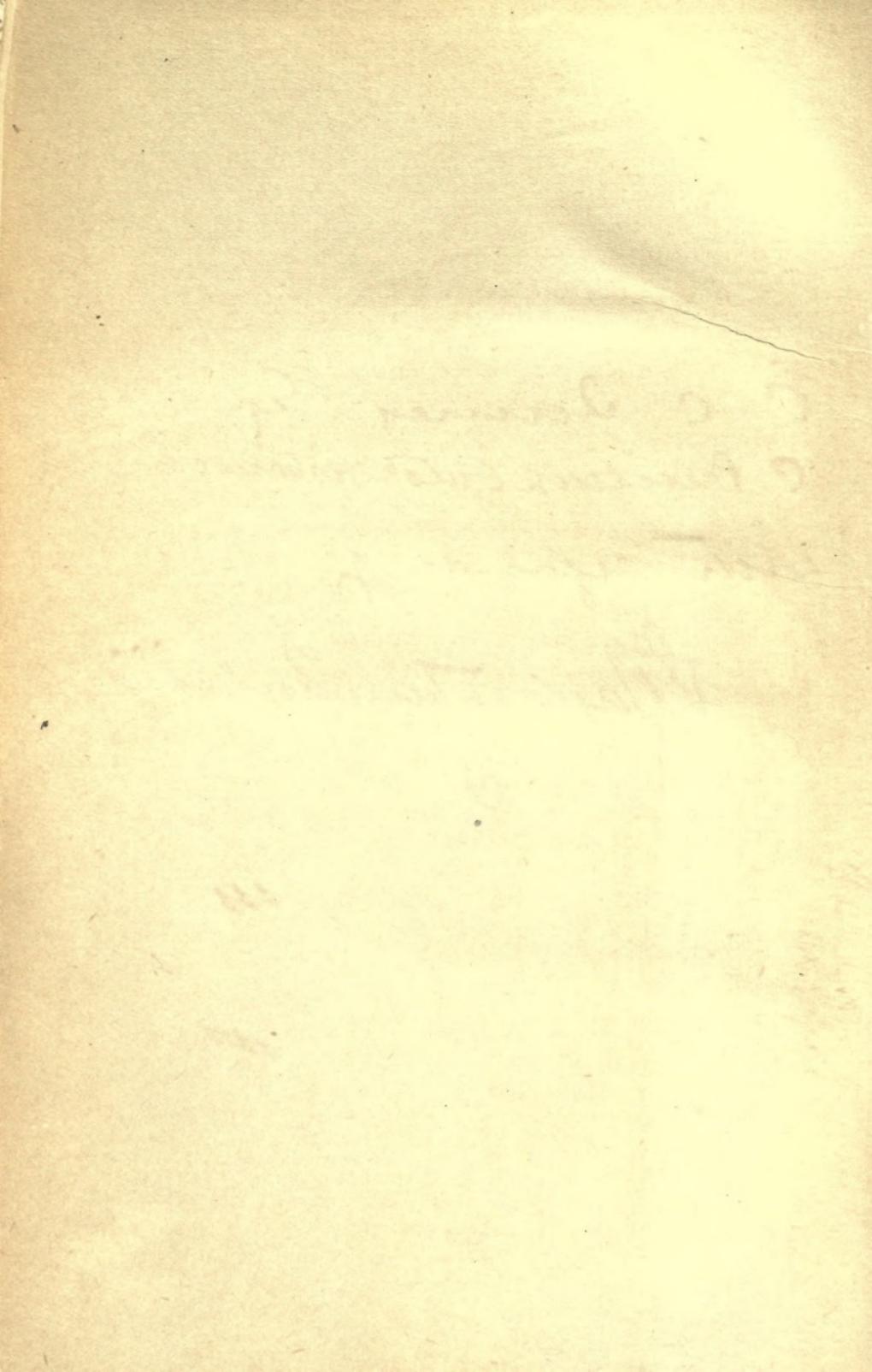




C. C. James Esq
P. President Onto Historical Socy.
with regard to

V. Harlow. Jumblang

Feby 1905



FRATERNAL LIFE INSURANCE

TO VERY few is it given to have all the Life Insurance which they feel will be adequate for the protection of their loved ones should they be taken away. Particularly is this the case with men in their younger years when they are building up a home, it may be as the support of widowed mother or of sisters or in hopeful upgrowth with the dear one of their choice and the fledglings which cluster at their knees. Where the calls for maintenance are so many there is often but little left to be put away for sickness or for sorrow's days. At such times it is that the beneficence of Fraternal Insurance with its easy monthly payments comes to bring confidence and happiness into the home, that sense of rest which quiets the pillow of the weary worker with the knowledge that, out of his persona savings, he has provided for his dear ones should the daylight never come again. Fraternal Insurance by its co-operation of friend with friend, of brother with brother, each for the other's good, has brought all this about. Well might Theodore Roosevelt, the President of the United States, say :

"The Fraternal Societies are in my opinion one of the greatest powers for good government and the protection of the home that we have in the country. This government will endure just so long as we protect the great interests represented by the Fraternal Orders."

No man with such opportunities at his hand for moderate premiums, payable monthly, ought to be for a day without Life Insurance.

But even in after years when comfort has been gained by carefulness or by success, when the account in the Bank has

grown, or accumulating policies have been nearly paid up, Fraternal Insurance comes yet strongly to aid the bettered conditions. By its system of mutual self help, intercourse with careful and self-respecting men, it not only widens the opportunities of association with others in life possibilities outside the home, but also brings to the home itself, further and greater protection in the older ratings of age than otherwise can be obtained.

No man can leave behind too much for the help of those he has brought into the world ; his bettered means will now enable him to make yet larger provision. Fraternal Insurance, with its graded rates, enables him to do this with good effect in his middle age. For this reason it is that so many men of improved fortunes endorse their makings by an additional Fraternal Policy, with premiums paid either quarterly or yearly.

To all these phases of Life the Independent Order of Foresters applies its wide provisions and provides the security desired.

Yet more, should sickness enter the door, bringing loss of earnings and increased expenses, these are helped by the provision of the "Sick Benefits."

Should accident or disease put an end to the power for work and change the supporter of the home into being a dependent upon the energies of those whom he has previously maintained, the "Permanent Disability Benefit" comes in—one-half of the Policy is paid at once, all further premiums or assessments cease and the remaining half is paid to the family when life is ended.

Should length of days be granted, the full years of 70 be reached and the disabilities of age result, not only do all further payments cease but an "Annual payment" on account of the Policy is made to the holder until it has all been received.

This is, broadly, the proved Insurance system of the Independent Order of Foresters, the full details of which can be obtained on inquiry of the Head Office or the Local Courts or by reference to the other pages of this publication.

They are worthy of consideration by every thinking man or woman, for both are admitted to fellowship in its Courts and to share in its advantages.

A GLANCE AT THE INDEPENDENT ORDER OF FORESTERS

From THE FRATERNAL MONITOR, ROCHESTER, N.Y., April 1, 1904.

ALTHOUGH founded in 1874, the Independent Order of Foresters really began its work in 1881, when it was reorganized by the present leader of its forces, Dr. Oronhyatekha. Its history, therefore, is practically of only twenty-three years. It is instructive to glance at the results which it has achieved in spite of very considerable difficulties which it had to encounter.

This Order has probably been attacked more than any other of the reputable societies. The reason is to be found in the facts :

- (1) That its leader was a fearless foe, never sparing in his blows to his opponents, and
- (2) That under his guidance the Order pursued a very vigorous and aggressive policy and has, therefore, come to be looked upon as a captain in the forces of fraternalism.

A society with such a man as the fighting Mohawk at its head might be expected to occupy just such a place. It is fair, however, to say of the Supreme Chief of the Foresters that, while he has battled for his Order first, he has nevertheless done it in such a manner, and with such ability, that his victories have been victories for the general cause and have inspired the fraternal forces everywhere with fresh determination and vigour for the struggle in which they are engaged.

The history of the twenty-three years of the Order demonstrates the value of the application of careful medical tests. The Foresters have sometimes been criticised because of the severity with which their supreme medical board has dealt with applicants, but the Supreme Physician seems to have gone on the idea that he owed nothing to the applicants but everything to the Society and, therefore, felt that, even at the expense of growth, it was his duty to keep down the death rate. We notice that in 1882 the deaths per thousand in the I.O.F. were 11 and in 1885 they were 7.76. Never since the latter year has the rate been as high

as even 6.75 in the thousand, and only in seven different years of the eighteen has it reached 6.00. In 1902 it was less than 1901, and in 1903 slightly less than 1902, being 6.46. In considering these figures it ought to be remembered that this Order accepts applicants up to fifty-five years of age, a maximum considerably higher than that adopted by many of the societies and, therefore, to be taken into account when comparisons are made.

It is, however, in the creation of a reserve fund that the I.O.F. stands out in such bold relief among the fraternal societies. In this matter it is only just to say that its example has been a powerful factor in influencing the different orders to abandon the hand-to-mouth system. At the beginning of 1882 the total assets of the I.O.F. were \$2,957.83. It is almost incredible that this small sum has been increased year by year until at the beginning of 1904 it had reached the enormous total of \$7,453,000. To say that this result has been a surprise and disappointment to the old-line enemies of this Order is unnecessary. Indeed we may be pardoned if we express the thought that it is a result achieved not without surprise by the leaders of the Order. They were labouring with the hope of securing good results, and their methods proved perhaps even better than they had anticipated.

However that may be, it is safe to say that the piling up of this enormous sum by the Order has been a constant inspiration to the different societies to persist in their efforts to get together a respectable emergency fund.

The table giving the increase in the I.O.F. funds from year to year reads almost like the story of the blacksmith and his "penny per nail" price, with the privilege of doubling at each nail. It will be of general interest to fraternalists to have before them the figures recently published by the Order in tabular form and giving the increases which have been made in the different years. We, therefore, insert the table here:

ACCUMULATED FUNDS

1st January, 1883.....	\$ 2,967 93
" 1884.....	10,857 65
Increase in 12 months.	\$ 7,889 72
1st January, 1886.....	\$ 29,802 42
" 1887.....	53,981 28
Increase in 12 months.....	\$24,178 86

1st January, 1889	\$117,821	96
" 1890.....	188,130	36
Increase in 12 months.....		\$70,308 40
1st January, 1892.....	\$408,798	20
" 1893.....	580,597	85
Increase in 12 months.....		\$171,799 65
1st January, 1894.....	\$ 858,857	89
" 1895.....	1,187,225	11
Increase in 12 months.....		\$328,367 22
1st January, 1896.....	\$1,560,373	46
" 1897.....	2,015,484	38
Increase in 12 months.....		\$455,110 92
1st January, 1897.....	\$2,015,484	38
" 1898.....	2,558,832	78
Increase in 12 months.....		\$543,348 40
1st January, 1898	\$2,558,832	78
" 1899.....	3,186,370	36
Increase in 12 months.....		\$627,537 58
1st January, 1899	\$3,186,370	36
" 1900.....	3,778,503	58
Increase in 12 months.....		\$592,133 22
1st January, 1900.....	\$3,778,503	58
" 1901.....	4,477,792	22
Increase in 12 months.....		\$699,288 64
1st January, 1901.....	\$4,477,492	22
" 1902.....	5,224,854	58
Increase in 12 months.....		\$747,062 36
1st January, 1902.....	\$5,224,854	58
" 1903.....	6,219,071	17
Increase in 12 months.....		\$994,216 59
1st January, 1903.....	\$6,219,071	17
" 1904.	7,453,308	14
Increase in 12 months.....		\$1,234,236 97

It will be noticed that in 1903 the unprecedented addition of over a million and a quarter dollars was made, or an increase per every working day of the year of considerably over \$4,000, while the Society paid out in death claims, sick, funeral and disability benefits during the year, for each working day, only about \$6,000. We confess to a good deal of toleration for the

jealousy that such results create—not because we are not delighted that the Foresters have been able to accomplish this marvellous result, but because human nature does not feel somewhat for the smaller individual in the fight.

The 1903 record of the Order shows that the insurance at risk has increased only 4.79 per cent. and the assets 19.75 per cent. We should think that the membership will view such a result with profound satisfaction, and that with even still greater satisfaction they will note the fact that the assets of the Society, per capita of the membership, is at the present time double what it was ten years ago and more than treble what it was twenty years ago. These figures, taken in conjunction with the death rate which, as shown above, is much less than it was some years ago, and which has been practically stationary for a number of years back, show a wonderfully improved and constantly improving position.

While the Order is occupying several foreign fields, its chief strength is in Canada and the United States, and from what we can gather from widely different sources, the membership is loyal to the Supreme Executive, and active in the efforts to extend the Order. We congratulate both management and membership upon this fact, as well as upon the splendid position which the Order occupies among life insurance institutions.





ORONHYATEKHA IN HIS LIBRARY

Independent Order of Foresters

ORONHYATEKHA HISTORICAL ROOMS
AND LIBRARY

TEMPLE BUILDING, TORONTO, CANADA

CATALOGUE AND NOTES

OF THE

Oronhyatekha Historical Collection

PREPARED BY

F. BARLOW CUMBERLAND, M.A., D.S.C.R.

Member of Council of the Ontario Historical Society

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PUBLISHED BY THE AUTHORITY OF
THE SUPREME COURT, INDEPENDENT ORDER
OF FORESTERS



INTRODUCTION

THIS Oronhyatekha Historical Collection of objects of historic evidence, art and interest, represents the selection made, from many sources, during well nigh a lifetime by a cultivated and observant mind, and is as cosmopolitan and international in its character as is the membership of the "Independent Order of Foresters," the great life-work of its Collector, their accomplished Leader. In the Museums of Governments and of the Scientific Associations are contained extensive exhibits in particular directions of special research; to these this collection in its many lines of exceeding value and unique information, particularly in mementos of the early history of Canada and of the United States bordering on the Great Lakes, and of the Royal annals of Great Britain, may serve as an efficient prelude.

Having been presented by Oronhyatekha to the Order, it has been placed and arranged in the "Oronhyatekha Historical Rooms and Library" of the Temple Building, as an acknowledgment of his generosity and for the advantage of the members of the Order and visitors to the Headquarters of our work.

As a Chieftain of the Mohawks, one of the Six Nations, it was but natural that our Chief should have early directed his attention to preserving evidences of historic and pre-historic Indian days, and by means of his special opportunities have thus saved from dispersion so many objects of lasting interest. His travels around the world in planting the standard of Independent Forestry, and its beneficent advantages, have taken him through many lands and so have brought together evidences of their history, taste, typical habits and natural beauties. All these, to the observing eye, will be of educative value.

Many gifts, personal to himself, have also been here deposited. Those, by whose good-will they were granted, will pleasantly renew acquaintance with these historic reminiscences in the History of our Order.

The Catalogue and Notes on the Collection do not purport to cover or describe every article. It is trusted that by drawing attention to the more salient ones, and by short topical notations on some, additional interest may be given to what is seen by the eye, that a "collecting mind" may be encouraged, and a desire for further information be aroused. Education, increased interest in history, nature, and art, and beyond all, thought and reading in the Home, the centre of every Forester's heart, may, it is hoped, be helped by a short study in this collection and so gladden the generous donor who has transferred his valued treasures to the general use.

Great thanks are expressed to Mr. G. M. McClurg, by whom the detailed information respecting the origin of the Indian relics has been given ; Mr. David Boyle, Archæologist of the Ontario Museum, Normal School ; Mr. W. R. Jennings, a comrade of Oronhyatekha in the Wimbledon Team of 1871, in the Arms, and Mr. James Bain, D.C.L., Chief Librarian of the Public Library, Toronto, for their valued assistance in its preparation.

F. BARLOW CUMBERLAND.

Temple Building,
July, 1904.







CORONATION CHAIR IN WESTMINSTER ABBEY.

Catalogue and Notes

1. Exact reproduction of the Coronation Chair in Westminster Abbey.

It may seem strange to see, among such modern surroundings, so ancient and venerable an article as this chair, bearing upon it, as it does, all the evidences of age and long usage. It is *not the original chair* but a remarkably well executed and exact facsimile of the celebrated Coronation Chair in Westminster Abbey. No previous copy had ever been made, but as a special concession to this Canadian collection, permission to make a copy was granted, and those who look upon it see the details of the original chair exactly in every particular, in shape, disfigurements and colouring, as it now is in Henry VII's Chapel in Westminster Abbey. The initials and names carved on it are the boyish pranks of the boys of the Westminster College School, which, since the time of Queen Elizabeth has adjoined the Abbey. Among many other names are those well-known ones of "Pelham," "Lister," and "N. Curzon 1767." This last may perhaps be one of the ancestors of the present Viceroy of India, whose wife, a daughter of Mr. Leiter, of Chicago, is the first American lady to occupy the high position of "Vice-Reine" of India. There are no initialings since 1800, as after that time greater care has been taken of the chair. On the occasion of the coronation of Edward VII, 9th August, 1902, a magnificent velvet and cloth of gold covering was thrown over the whole chair; the lions forming the feet were also, at the same time, regilded. The history of this Coronation Chair goes back many centuries. The wood work was constructed under Edward I, when, in 1296, he brought the stone beneath the seat from Scotland. Ever since that time every Sovereign of England has been crowned seated in this chair, and its continuous history in

this one locality covers a period of over six centuries. The stone beneath the seat has a still longer story. It is known as "The Stone of Scone," or "The Stone of Destiny," and upon it the early Kings of Scots were crowned, the last, prior to its removal to England, being King Alexander III, in 1249. Tradition narrates that the original stone was brought from Egypt to Spain in or about the time of Moses and was reputed to be the identical stone from Bethel upon which the Patriarch Jacob laid his head, when he saw the heavenly ladder, as related in Genesis xxviii, 10-22. Expert examination of the stone states that it is of the same character as that of which the "Vocal Memnon," one of the most celebrated statues in Egypt, is carved. From Spain in the seventh century before the birth of Christ, King Simon Brech brought it to Ireland, where it remained until it was taken by King Fergus to Scotland some 400 years later. On it the series of Scottish Kings were crowned at the Abbey of Scone, near Perth. In A.D. 850, King Kenneth of Scotland is said to have engraved upon it the Latin couplet :

"Ni fallat fatum, Scotti, quocunque locatum
Invenient lapidem. regnare tenentur *ibidem*."

Of this, however, no trace remains. Holinshed, a writer of the sixteenth century, mentions the existence of the inscription and translates it as follows:

"Except old saws do fail,
And wizards' wits be blind,
The Scots in place must reign
Where they this stone shall find."

Certainly since 1603, when James VI of Scotland became James I of England, the prophecy has been largely fulfilled, but some people are wicked enough to say that the Scots are dominant in every country to which they remove, apart from the prophecy, or presence, of the Stone of Scone. The reproduction is the work of the celebrated firm of Hampton & Sons, London, England.

2. Dais and background of the Speaker's Throne in the old Parliament Buildings, Toronto.

The Dais upon which the Coronation Chair stands is the original dais in the old Parliament Buildings, Toronto, which supported the throne occupied by the Governors of the Provinces.

This Throne was first used by Sir John Colborne at the opening of Parliament in 1832. To him succeeded Sir Francis Bond Head, who, standing upon it, opened the sessions of 1836, 1837, 1838. Sir George Arthur was the next Governor, and on it opened Parliament in 1839, being followed by the Right Honourable C. Poulett Thompson, afterwards Earl of Sydenham, who read the Royal Speeches from this Throne in 1839 and 1840.

After the Union Act of 1841 was passed the Chamber was deserted for nearly ten years. In 1848 and early in 1849 the buildings were utilized for departmental purposes.

The buildings were again occupied as a Parliament Building in 1849, and Lord Elgin opened there the sessions of 1849-50-51. In 1856 to 1859 inclusive Gen. Sir Edmund W. Head performed the same duties.

Immediately after the prorogation of the session of 1859, the departments were removed to Quebec where they remained for six years before being permanently removed to Ottawa. During a portion of this period the building was occupied by the military, the Chamber being partitioned off into dormitories, the "Throne" and its unicorn background remaining in its place since it had been last used in 1859.

Since Confederation, in 1867, it ceased to be a Throne. It became thereafter simply a dais for the Speaker's Chair, but was occupied from time to time by the successive Lieutenant-Governors in the opening of the Legislatures of Ontario until 1890, when the new Parliament Buildings in the Queen's Park were opened.

3. **Bronze Statue of Oronhyatekha, M.D., S.C.R.,** by J. C. Allward, the talented Canadian sculptor. Among other works by this artist are the monument to the "North-west Volunteers, 1885," and statue of "Governor Simcoe" in the Queen's Park, Toronto. This statue, erected by subscription by the members as a personal testimonial to the Supreme Chief Ranger of their appreciation of his great work for the Order, was presented and unveiled on 18th June, 1899, the 25th anniversary of the founding of the I.O.F.

4. **Chair reserved for Oronhyatekha, M.D., S.C.R.,** at the Coronation of King Edward VII, in Westminster Abbey, 1902.
5. **Carved Candelabra Figure** from Venice.
6. **Carved Candelabra Figure** from Venice.
7. **Enamelled Brass Flower Jar** from Jeypore, India.
8. **Enamelled Brass Flower Jar** from Jeypore, India.
9. **Table Cover** of silver and silk hand embroidery, India.
10. **Table Cover** of silver and silk hand embroidery, India.
11. **Large Sponge from Nassau, Bahamas.** An "old man sponge" fit to have been used by the greatest giant ever met by Jack-the-giant-killer. Sponge is practically the dried skeleton or framework of a class of "jelly fish," or porifera. The sea water from which they derive their food is drawn inward through the small pores and passed out through the large ones. Attaching themselves to the rocks when first thrown off from the parent sponge they increase in size with age. After being raked up out of the sea they are covered with quicklime to destroy the jelly substance, and when dried form the sponge of commerce.
12. **Piece of Pottery** of Indian design.
13. **Egyptian Baby Mummy from the Nile.** The outer wrappings have been removed, a small portion only remaining.

The word mummy is derived from the Arabic word "mummia," from the "mum" or wax with which the mummy cloth was treated for the wrapping of the embalmed remains. According to the beliefs of ancient Egypt, the soul of man after death passed into a period of probation in the "underworld," after which at the appointed time the soul and body would be reunited for existence in the future state. It was therefore considered requisite that the body should be preserved in order that it might be in readiness for that time of resurrection. If it was so preserved it would be retenanted by its soul. The practice is considered to have continued

from 5,000 B.C. to 700 A.D. The embalming of a wealthy noble cost about \$4,000; the poorer men were simply embalmed with pitch. Cats, crocodiles, and other animals held to be sacred, were also embalmed by the Egyptians.

14. Burmese Sacrificial Gong and Gong Holders.

This very characteristic specimen of Burmese carving and design was brought from the palace of King Theebau, Mandalay, Burma. Two carved figures in Burmese costume, elaborately decorated with inlay of coloured garnets and fanciful scroll work, hold upon their shoulders the rod from which the gong is suspended. On the gong are painted the figures of warrior priests and Amazons. Most gongs are flat throughout, but some have the round boss in the centre indicating sacrificial use. It is reported by explorers in Neepaul, China and Burma, that the victors cut out the hearts of their adversaries and cooked them in the bosses of these gongs as sacrifices to their deities.

15. Tom-tom Drum used by the priests in the Temple services.

16. Tom-tom Drum used by the priests in the Temple services.

These elongated tom-toms are slung over the shoulder and beaten with the fingers in accompaniment to the ritual in the Buddhist Temples. It is noticeable that the use of these small drums or tom-toms in connection with religious ceremonial services is widespread. An instance of a similar use amongst the Indians of the North American Continent is found in No. 66.

17. Burmese hanging of applique embroidery, from Rangoon, Burma.

18. Photograph of a Burmese lady.

19. Easel and frame carved in Burmese designs, the peacock, completing the apex, is the emblem of Burma.

20. Model of a Burmese war canoe.

21. Shells from Ceylon.

22. Shells from Ceylon.

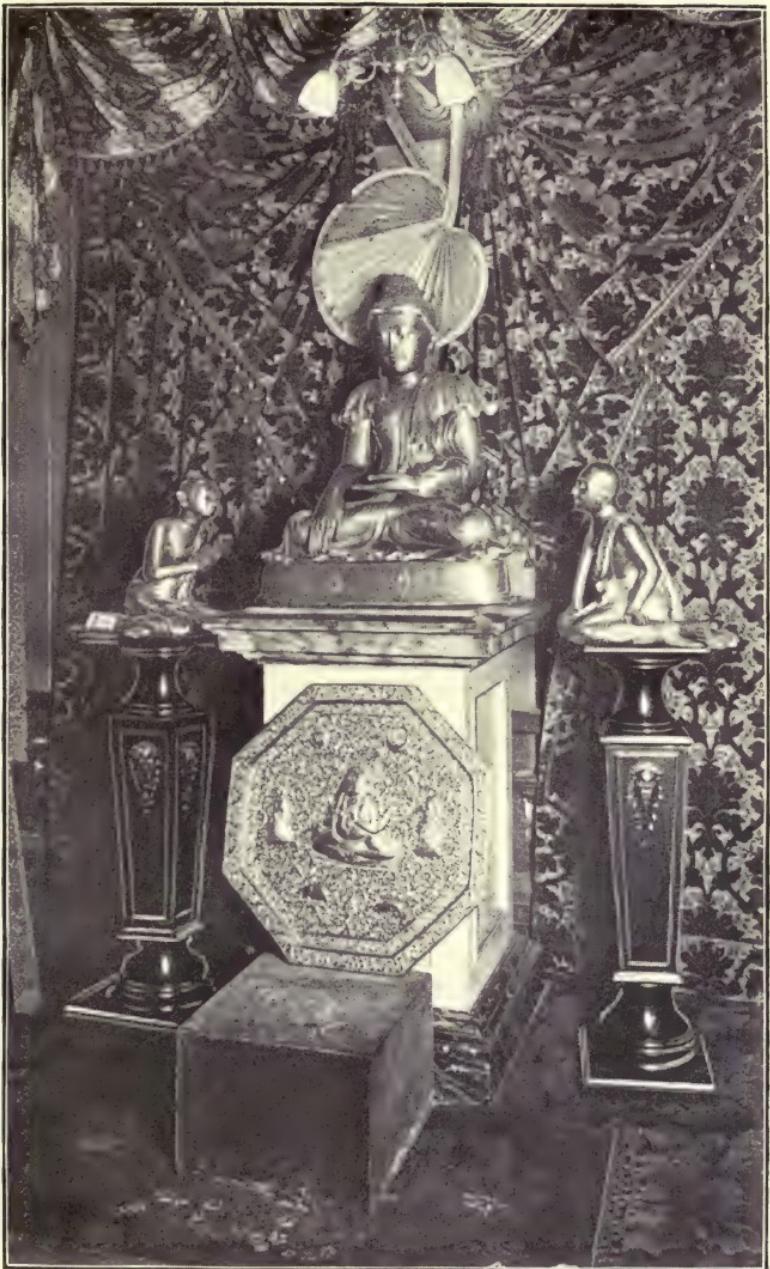
- 23. The figure of Buddha**, from a shrine in Burma, and two accompanying worshippers.

This figure of Buddha is characteristic of the many similar figures existing in Buddhist Temples representing Buddha in the act of "renouncing the world." The expression of the face, the elongated lobes of the ears, and long fingers of the hands are typically repeated. The figure is elaborately gilded and decorated with inlaid garnets and moonstones.

BUDDHISM.—This religious cult arose in the Hindoo kingdoms at the foot of the Nepaulese Mountains, about the year 400 B.C. Buddha (Boodha), upon whose saintly life and moral precepts the religion was based, claimed for himself no divine honours, but after his death was deified by his followers. Its leading teachings are tenderness towards others, serenity of mind, personal religious devotion and a life of self-denial and self-control, based upon a belief in the continuity of the soul as passing from one earthly life to another, raised or lowered in the scale of existence according to the merit or demerit of its possessor for the time being. In this "transmigration of souls" the ever existing soul either passes upwards to a higher scale in human condition or degrades to a lower scale of animal or plant existence, according to the care, or carelessness, of the mortal being to which it had for the little while been committed, the soul being considered not an individual possession, but a "talent" committed to each mortal for a time. "Nirvana," the final state of the perfected soul, was a condition of blissful repose. The faith was promoted by devotees, priests and monasteries. It was the dominant religion in India for a thousand years, when it was out-classed by Brahminism and transferred its ruling centres to Ceylon, Tibet, Korea and China, where it now flourishes. Some 455,000,000 persons, or about one-third of the whole human race, are followers of Buddha.

- 24. Perforated brass** in Hindu designs, Benares, India.

BRAHMINISM.—The modern Hindoo religion is a development of Buddhism. The earliest teachings of the Brahmin doctrines are contained in the Vedas, or sacred



BUDDHA.

books, written in a form of Sanskrit in times prior to the 10th century before Christ. Out of this original and ancient religion Buddhism, whose characteristics, as described on page 19, are more particularly those of personal morality, was evolved. One thousand years later, or about the 7th century A.D., Brahminism, by the absorption of some of the views of the Buddhists, regained its ascendancy in India and has become the prevailing religion of modern India. The Creator and one impersonal and spiritual God is "Bramah." There are subsidiary gods representing personal attributes. Brahminism inculcates the belief in the transmigration of souls, including their passage into animal condition as a penalty for evil doing and also the maintenance of "caste" as a religious duty. Its followers abstain from killing animals, pay money to priests, do penance and propitiate the deities by offerings. "Ganesh," here represented with elephant head and four arms, is the god of good luck or success, and is a very great favourite in their devotions.

25. **Fans from Ceylon.**
26. **Small Tray** belonging to Venetian figure No. 5.
27. **Egyptian Screen**, carved wood with small windows for conversation with women within.
28. **Egyptian Screen**, carved wood with small windows for conversation with women within.
29. **Silver Burmese Bowl**, embossed representation of lion and tiger hunting, with carved wooden stand of elephant design.
30. **Silver Burmese Bowl**, embossed representation of a wedding procession, carved wooden stand of dragon design.
31. **Brass and Inlaid Silver Bowl**, Egypt.
32. **Brass Benares Bowl.**
33. **Brass Benares Bowl.**
34. **Brass Benares Bowl.**

35. **Brass Flower Bowl** with elephant handles, Benares, India.
36. **Attar Jar** of enamelled brass from Jeypore, India.
37. **Beggar's Bowl** of enamelled brass from Jeypore, India.

This excellent specimen of the inlaid art of Jeypore is interesting as being, also, in the form of a Buddhist "beggar's bowl." The priest or monk in seeking sustenance for his monastery, passes, without speaking, from door to door, standing for a while in front of each so that the generous may contribute food to their support. As the meals consist, in those countries, principally of rice and stewed meats, the condiments received in the widespread opening of the bowl makes at least good foundation for a curry.

39. **Urchin Fish** or Sea Hedge-hog.

This fish, existing in the Tropics, when attacked inflates its body and erects its spines in the position as shown in this dried specimen. It is sometimes, from this habit, called the Prickly Globe Fish.

40. **Indian Shield**, wood.

41. **Model in alabaster of the Taj Mahal**, Agra, India.

Model representation in minute form of this most magnificent specimen of Indian architecture. The tomb was erected during his lifetime by the celebrated Emperor Shah Jehan, at Agra, as a mausoleum for himself and his favourite wife. It is said that 20,000 men were occupied during twenty-two years in its construction. Built throughout of white marble, encrusted with precious stones, decorated with extraordinary invention and beauty of detail, it shines as brightly to-day in the clear sunlight of India as when first created. Commenced in A.D. 1630 it is an evidence of the high civilization of a race of coloured men while many whites of Western Europe were only emerging from primeval condition and America was still in the backwoods.

42. **Model of the Lateran Obelisk, Rome.** The shaft is Egyptian.

43. **Model of column of St Theodore**, the Patron Saint of the Venetians, erected in 1126, of Egyptian granite, St. Mark's Piazzetta, Venice.
44. **Bust in bronze of Her Majesty Queen Victoria, 1887.**
45. **Model of the column of the Winged Lion**, the emblem of the Republic of Venice, St. Mark's Piazzetta, Venice.
46. } **Bronze Candlesticks** with peacock design.
47. }
48. **Bronze Flower-holder** with dragon design, from Japan.
49. **Bow and Arrows**, Indian.
50. **Gar Pike** from Lake Superior.
51. **Bird of Paradise** from New Guinea.
 Becoming rare and soon, like many other birds of singular beauty, destined to become extinct.
 Moral: Reproachful aunt (to boy who has been stealing birds' eggs): "Ah! cruel boy, what will the poor mother bird say when it comes back and finds the eggs have been taken from its nest?"
 Observant boy: "It won't say nuthin', 'cause it's in your hat."
52. **Wooden Pestle and Mortar.**
 A romance of early days when our forefathers and foremothers who cleared the forests, had to bruise their own wheat and corn into flour instead of carrying it many miles away to the mill. Larger specimens are extant in which two pestles are used, alternating in stroke. Wooden pestles and mortars of this form were the invention of and used by the Indian races prior to the coming of the whites. In our illustration a white man and woman are shown at work. Had the representation been given of use by the Indians two women would have been shown, as all the manual labour of the camp was done by the squaws. For further instance of this custom see 105.
53. **Beaded Saddle Mat**, Blackfeet Indians, N.W.T. See 63.



52

WOODEN PESTLE AND MORTAR.

54. Knife and Scabbard of Chippewa Chief Miskokomon, War 1812.

Chief Miskokomon's family states that this is the only relic the old chief brought home from the war of 1812-15, the hunting knife belonging to the case having been lost at Moraviantown, where Chief Tecumseh was killed.

55. Knife and Scabbard of Tecumseh's chief warrior Oshawana.

Hunting knife made from a piece of steel taken from one of the British gunboats which was afterwards sunk in Lake St. Clair, near the River Thames. The blade was made by a French blacksmith at Detroit and the deer-horn handle put on by the chief himself.

56. Fresh-water Eel Skin used for Medicinal Purposes.

Obtained from a Tahwah Indian Medicine Man, of Walpole Island. In cases of lumbago the eel-skin was moistened with water and wound around next the skin (the patient having, of course, been first subjected to the incantations of the medicine man), thus producing relief.

57. Belt Pouch of Chief John Tecumseh Henry.

This pouch, made of buckskin and highly decorated with porcupine quills, was used by messengers in carrying the "wampum belts" which conveyed information from one tribe to another and served also as a token of recognition and responsibility. See 118.

58. Beaded Council Belt of Chief John Tecumseh Henry.
See 63.

59. Beaded Pouch with Snakeskin Shoulder Strap of wife of Chief John Tecumseh Henry.

60. Beaded Pouch with Snakeskin Shoulder Strap of Chief John Tecumseh Henry.

Large bead pouch, highly decorated, a good specimen of Indian work. This pouch of Chief John Tecumseh Henry, as also No. 59, that of his wife, have the rare Indian snakeskin covering for the shoulder straps. These, and other articles in this collection (Nos. 77, 79, 89, 91),

were worn by the Chief and his wife when they represented the Caradoc Indian Reserve and presented an address to the Prince of Wales on the occasion of his visit to Canada in 1860. For photograph of the Chief and his wife, in full costume, see No. 418.

61. **Small Beaded Pouch** or Pocket, Six Nations.
62. **Head-dress with feathers of Golden Eagle** of Chief Waubuno, John B. Wampum.

Was worn by Chief Waubuno, or John B. Wampum, when presented to Her late Majesty Queen Victoria, in 1886. The feathers are held by a band decorated with bead work. Silver bands (Nos. 389-396), were used for the same purpose in early trading days.

63. **Beaded Vest of Chief Wa-be-che-chake of 1812.**

Chief's Vest for ceremonial occasions, worked in beads by the wife of Warrior Chief Wa-be-che-chake, of 1812. The beads are some of the earlier kind brought into Canada by the English and French fur traders, and the red cloth material was given to her by one of the officers of the time.

INDIAN BEAD WORK.—It will be noted that there are in this collection interesting and varied specimens of Indian bead work from different tribal localities and ranging over a long period of dates. The working of the beads is done upon two different methods. In Council belts such as Nos. 58, 71 and 72, the design is worked transparently. The Chippewa Indians in Northern Canada may still be seen working their beads in this system. The threads are placed from top to bottom of a frame, making the warp upon which the design is worked, each bead of the woof being sewn separately on the warp. Another method of bead work, and the more usual way, is the sewing of the individual beads of the pattern upon cloth or skin. An early instance of both methods to be noted in No. 88, the ancient beaded pouch of Chief Tom, of the Chippewa Indians. The designs of the bead work of the Chippewa and Ontario Indians are mainly in regular and angular forms, the pattern being in whole colours, without shading.

The later instances, such as No. 59 and 60, indicate the influence of white woman's designs. The North-West Blackfeet Indian work on leather, Nos. 53 and 509, are interesting, showing how much beauty may be obtained from a few changes of form and colour. The North-West bead work on leather is worked more closely, the whole groundwork being filled in with beads, and the designs are very floriated, particularly in the pouches, such as 74, 75 and 86. The conventional representation of flowers on these are admirable in their native artistic results.

64. **Knitted Indian Carrying Band** for forehead. In common use they are made of leather. An Indian will carry a barrel of flour on his back suspended by one of these bands across the forehead.
65. **Knitted Waist Scarfs** (two).
66. **Tom-tom Drum used by Indians at Feasts and Ceremonies.**

The Tom-tom of Chief Oshawana, said to have been used in his Tribe for over a century. Drums of similar form were used by the Pagan Indians at their "Green Corn dances" in the incantations and celebration of the giving of names to the children.

NAMES AMONG INDIANS.—Names, being the indication of totemic descent in the various families of the Tribe, were of much importance. They were not selected by the parents but by a council of the women of the Council and then recommended to the Tribal Council, and when confirmed were given at a special "Corn Dance" and ceremony. These names were not necessarily borne through life. Upon the occurrence of any particular subsequent event in the bearer's life a new name might be given by the Council, called the "manhood name." In more modern days the practice has obtained of using the name of the father as the surname of the family, as, for instance, the Mohawk family of Brant, the Chippewa family of Shingwauk, and the family of the well-known Mohawk, Dr. Oronhyatekha.

For use of tom-toms in other lands, see No. 15.

67. }
68. }
69. } Papoose Dolls.

70. Indian Garters for Full Dress Leggings.
71. Beaded Council Belt of Tahwah Indian Chief.
72. Beaded Council Belt of Tahwah Indian Chief.

Council Belts, to be worn by Chiefs when attending Council were used as a distinctive designation. Newly appointed Chiefs were presented by their families with these insignia. See also No. 58.

73. Six Nations Indian Waist Belt with Bells.
These waist belts, as also the leggings No. 76, with bells and bell-shaped metal worked along the seams, were used by the Indians principally at Green Corn dances. Masks, such as used at same time, see No. 178.
74. Beaded Indian Pouch or Pocket, N.W.T., Canada.
See 63.
75. Beaded Indian Pouch or Pocket, N.W.T., Canada.
See 63.
76. Six Nations Buckskin Leggings with Bells used at Green Corn dances.
77. Black Beaded Coat worn by Chief John Tecumseh Henry
This beaded coat and the leggings, No. 78, were worn by the Chief when he was presented to the Prince of Wales in 1860.
78. Ceremonial Beaded Leggings with silk border, worn by Chief John Tecumseh Henry.
79. Buckskin Coat of "Coureur de bois."
Buckskin coats, deeply fringed, such as this, are mentioned by Fenimore Cooper as having been used by Leather Stocking and the woodsmen of his period.
80. Chippewa Indian Woman's Leggings, rare bead work of early type.
81. Beaded Pocket, heart shaped, modern.

- 82.) **Dressed Fish Skins** for purifying Indian Medicines, St.
83.) Clair River.
84. **Hoof of Indian Pony** from Batoche, N.W.T., gift of R.
H. Cuthbert, XXXVII Battalion.
85. **Stones and Arrow Heads** taken from an Indian's grave
on Walpole Island.
86. **Beaded Pouch for
“Kinkinnik” To-
bacco** of Chief Pie-
pot, Touchwood, N.
W.T. (Gift of R. H.
Cuthbert.)
- Tobacco — solace
of the Indian — the
accompaniment of his
Councils, was eked
out with a mixture of
leaves or the inner
bark of the red willow
and together termed
“kinkinnik.”
- See Indian Bead
Work, No. 63.
87. **Beaded Pouch and
Belt** of Chief Wau-
buno (John P. Wam-
pum), Moravian Re-
serve.
88. **Rare Beaded Pouch
of Chief Tom of**
Chippewa Indians. See 63.
89. **Head-dress decorated with Beads and Porcupine
work** of wife of Chief John Tecumseh Henry. See 60.
This head-dress was worn by the wife of, and No. 91
by, Chief John Tecumseh Henry when presented to the
Prince of Wales, 1860. See photograph No. 418.
90. **Beaded Head-dress** of Tahwah Indian Chief, Walpole
Island,



86

“KINKINNIK” TOBACCO POUCH.

—25—

91. **Ceremonial Head-dress** of John Tecumseh Henry.
See 60.

92. **Iron Pall** from old Hudson Bay Post, Lacloche.

The Hudson Bay Post at Lacloche was one of the earliest established on the shores of the Georgian Bay. It existed as a missionary centre in the early French period when access to these districts surrounding Lake Huron was, after the time of Champlain, gained by the Ottawa, Lake Nipissing and the French River route. Many of the articles from this old Fort have been carried over portages of this ancient trail. The name, derived from the words "La Cloche"—"the bell," refers possibly to the church bells of the French missionaries who first came among the Indians.

93. } **Flat Irons**, Lacloche.

94. } **Cow Bell**, Lacloche.

95. } **Engraved Seal**.

96. } **Fish Spear**, Lacloche.

97. } **Sickles**, Lacloche.

98. } **Pair of Ice Creepers**, Lacloche.

99. } **Adze**.

100. } **Steelyards**.

101. } **Adze**.

102. } **Iron Clamp and Meat Hooks**.

103. } **Copper Kettle**, Lacloche.

The Indian brave considered it beneath his dignity to carry anything except his weapons and his pipe. In moving camp the women were burdened with all the belongings of the family, including the papooses and the necessary pots and cooking utensils. The advent of the copper kettles brought in by the French must have been a source of intense rejoicing, for the women had, most probably, received very definite reminders when, in going through

the woods, they had fallen and broken the boiling pot, the most valuable possession of the family circle. It is a remarkable fact that few Indian earthenware pots are found intact in Ontario. Perhaps the women threw them away when the copper pots came in. When copper pots had passed their proper use they were beaten into personal ornaments and arrowheads. See No. 277.

106. Hoe.

107. Sickle.

108
113 }
114 } **Axe, Old French Shape.**

These axes are of the earliest French type and were largely used in trading with the Indians.

109. Adze Gouge for Hollowing Trees.

110. Copper Scales.

111. }
112. } **Small Flat Irons.**

115. Adze for Squaring Timber.

116. Travelling Copper Lamp and Stove.

A very interesting example of a combined lamp and stove designed for and used in long expeditions in the northern and Arctic regions of the Hudson's Bay Company's domains. Economy in weight for carriage and in the use of oil for light and fuel has been admirably obtained in this clever contrivance. The small lamp at the foot gave light through the mica window. Water or snow was placed in the upper boiler, from the bottom of which a lug extends far into the jacketed cylinder, which acts as a chimney for the lamp. The connecting pipes outside join the two portions together in such way that a complete circulation of the water is provided in accordance with the movement caused by the variations of temperature, thus bringing all the contents in turn into close proximity to the little flame. Anyone noticing the movement of boiling water will have observed that the heated waters rise and the cooler ones run down and take their place. Mittens and stockings

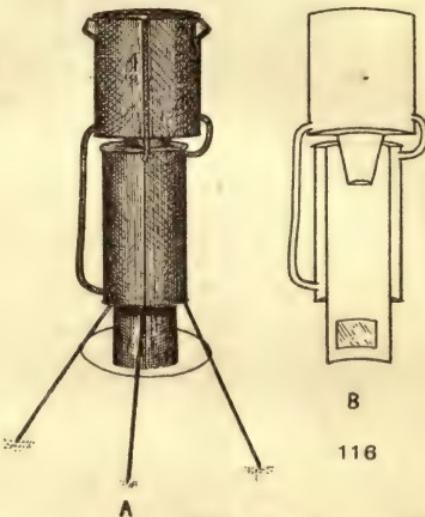
could be dried around the wire legs of the base, and heat is given out through the interval between the upper and lower parts. The utmost amount of utility combined with exceeding lightness was obtained in this old relic of many arduous canoe and snow-shoe travels in high latitudes.

117. **Banner Stone.** See 261.

118. **Indian Tradition Belt of Chippewa Indians, Mackinaw.**

Obtained from Mrs. Augustine at Garden River, Ontario, the grand-niece of Chief Shingwauk. The

tradition submitted is that this belt is the record of the division which took place in the Chippewa Tribes after a general council which was held at Mackinac Island, said to have been in the year after Brant's death (1809). Runners from every tribe of Chippewas were present to discuss the matter of which side they should join forces with in the coming war between the British and Americans. Three white men were looking after the British and three after the American interests. At the conclusion of the great council it was decided the Band would have to divide, hence the belt was made showing three white men walking contrary ways. This marks the division in the Band, as part joined the Americans, part the British. Before the conclusion of the war many of the Chippewas who joined the Americans were found fighting on the British side. This belt was handed over to Chief Shingwauk, a loyal Chippewa warrior and Head Chief of the Northern Chippewas, and has remained in his family until obtained by Dr. Oronhyatekha.



116

TRAVELLING LAMP AND STOVE.

119. Indian Tradition Belt of Chief Shingwauk.

Obtained from Mrs. Augustine, of Garden River, granddaughter of Chief Shingwauk. This belt of birch bark and porcupine quills was in the possession of the Chief and presented by him at the Indian Councils. It was stated to have been made over 100 years ago and was much prized by Shingwauk's descendants, but the tradition or interpretation of the belt has passed away.

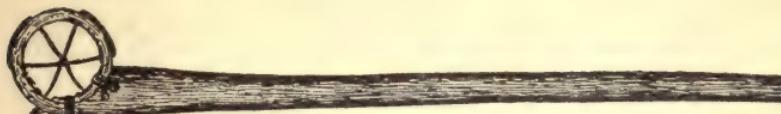
INDIAN TRADITION BELTS.—The lore respecting Indian wampum belts covers a wide range of many writers, with many varying opinions. The Indian had no method of writing, his only means of communication or record was by a system of signs, emblems or rude pictures. As in early European days when the art of writing was not greatly prevalent, signet rings or tokens were used to evidence the origin or show the authority of the messenger, so belts of wampum were passed between the American Indian Tribes to vouch the credibility of their representatives. Councils of the members of a Tribe were called together by "runners" bearing messages and belts of wampum, and communications and General Councils with allied tribes were certified by the same means. P. D. Clark in "The Traditional History of the Wyandottes" mentions the use between 1790 and 1801 by the Mohawk Chief, Capt. Brant, of glass bead belts of a dark green colour, having on them the figure of a beaver in white beads, as a certificate for the authority of the messenger to whom they were confided for communication with the several Tribes.

In the conduct of Conspiracies or Confederacies for war or defence, these "messenger wampum belts" would be largely used. In them the main colourings are said to have had their special meanings, such as black for death, black, purple or red for war, and white for peace. When Councils were held or treaties made, the only record of the proceedings would be by memory. As an aid to this, belts of beaded wampum, or of birch bark worked in coloured quills, were used to illustrate the phases of the agreement. "Tradition Wampum Belts" such as these are

usually a hand's breadth in width and from two to three feet in length, marked with signs or figures which would assist their interpretation. Parkman narrates that "these were divided among the various custodians, each charged with the memory and interpretation of those assigned to him. The meaning of the belts was from time to time expounded in their Councils." Chadwick in "The People of the Long-House" gives a detailed account of some Indian Councils in which the Chiefs of the Tribes in succession interwove their speeches by the production of wampum belts corroborative, or as a record, of their statements. Many other instances of their use might be mentioned. When these Tradition Belts were made of beads (Nos. 118, 374) they were not worked on any background or foundation but strung transparently in the same manner as were the "Chiefs' Council Belts" (Nos. 58, 70, 72). Each belt bore some mark or delineation bringing back to the memory of the speaker the event or detail which he was to transmit. It is not to be supposed that they were intended to be of exactly similar form or were capable of being considered an exact representation of any event. It is but natural, therefore, that in the hands of any others than the original holders they may be capable of differing interpretations. The belts may remain, but their exact history has passed away with the fading nations whose public archives they once were.

120. **Skull** (Western Indian Chief).
121. **Skull of Indian Chief** from Wikwemikong Reserve, Manitoulin Island.
122. **Clay Water-bottle.**
These bottles were made by the same method as that adopted for making pipes.
123. **Horned Trunk Fish.**
The body is cased in hard exterior armour, through openings in which the tail and fins work.
124. **Council War Club of Chief Shingwauk.**
See notes on Indian war clubs, No. 412.
125. **Baby Alligator.**

126. **Stone Weight.**
127. **Stick used in Indian Game of "Baggataway"** from Garden River Indian Reserve.



BAGGATAWAY STICK.

127

In pictures by Paul Kane, of Canadian Indians in the early part of the last century (now the property of E. B. Osler, Esq., M.P.), the Indians are shown playing their ball game with sticks similar to this specimen. The stick was called in French "la crosse" and the game has been developed into the present game of Lacrosse.

128. **Jack Knife**, Gore Bay.
129. **Indian Wooden Bowl.**
130. **Long Stem "Peace Pipe"** of Chief John Tecumseh Henry.
The stone bowl is excellently moulded. See notes on Indian pipes, No. 218, etc.
131. **Bone and Shell Necklet.** The presence of a portion of a Conch Shell from the southern waters indicates the interchange between migratory Indians.
132. **War Dance Ear-rings** of Chief Shingwauk.
133. **Indian Hunting Knife** set in Deer's Antlers, from Indian grave at Wellington Square, near Hamilton, Ont.
- 134.
135. **Copper Spear-head** from Shingwaukonse.
This, and Nos. 136 and 137, have been hammered out by the Indians from native copper obtained from the shores of Lake Superior, the south shore especially.
136. **Small Copper Axe Blade** for insertion in a War Club, Garden River.

137. **Copper Awl** from Whitefish Island.
138. **Indian Medicine Man's String** of Fish Bones and Eagles' Claws, Walpole Island.
139. **Scalp Trophy.** See No. 153.
140. **Flying Fish.**
141. **Hunting Knife and Scabbard** of Chief Shingwauk.
The white deer was always held in high esteem by the Indians. The Chief's hunting and scalping-knife is enclosed in a scabbard made from white deer-skin.
142. **War Club of Chief Shingwauk.**
This famous war-club is said to be over 200 years old, and traditionally did great execution during the early Indian wars when only such weapons were in use. The head is formed of a large rounded natural knot. Note the handle conveniently grooved for firm grip by the fingers. (See Indian war clubs, No. 412.)
143. **Medicine Bag of Chief Shingwauk.**
This bag and also the beaded garters, No. 149, of the Chief are excellent examples of early beads interwoven by the product of a small hand loom, the beads being woven in the pattern as the work proceeded.
144. **War Head-dress of Chief Shingwauk.**
Head-dresses for ceremonial use were composed of a circle of feathers held upright, either by silver bands (Nos. 389-96) or set in bands of bead work (Nos. 62, 90, 91). This war head-dress was intended to add ferocity, and not decoration, to the appearance of the Chief. It is of alternate bands of coloured strips, red and blue, bound together into a rope which fitted closely upon the head. Long tails of intermingled human and horse hair dangled behind, and in the front appears the single drooping feather affected by the Iroquois in their war head-dresses.
145. **Implement for Scutching Flax** and wooden covers.
Relic of early Canadian settlement days when everyone had to make everything for themselves, as in Nos. 148 and 53.

146. **Handmade Lock** on old Church, Wikwemikong.
147. **Curved Knife** for making Baskets.
148. **Bear's Foot Mould** for Maple Sugar.
149. **War Dance Beaded Garters** of Chief Shingwauk.
150. **Indian Club**, natural growth.
151. } **Trigger Fish.**
152. }

So called because the large pointed spine snaps up and down like a trigger.

153. **Scalp Trophy**—circular piece of skull.

The taking of an enemy's scalp was the proof of victory, and the more scalp locks an Indian wore hanging from his belt the greater was his renown. In peace times the warrior's hair was worn long, but in war time the head was shaved, excepting a circle at the top of the head about three inches in diameter, forming the "scalp lock." This was a challenge to the adversary, and his rightful due if he could win it. Sometimes, in addition to the scalp-lock and attached skin, a circular piece of skull was also cut out by the victor, and attached to his belt by a hole in the edge. See No. 139, and a decorated specimen No. 272. The various Tribes had fashions in the shapes in which they cut scalps from their foes, some cutting them out in triangles, others in circles. The Tribe of the victor was thus evidenced.

154. **Silver Sun Disc** from old Jesuit Fort, Christian Islands.

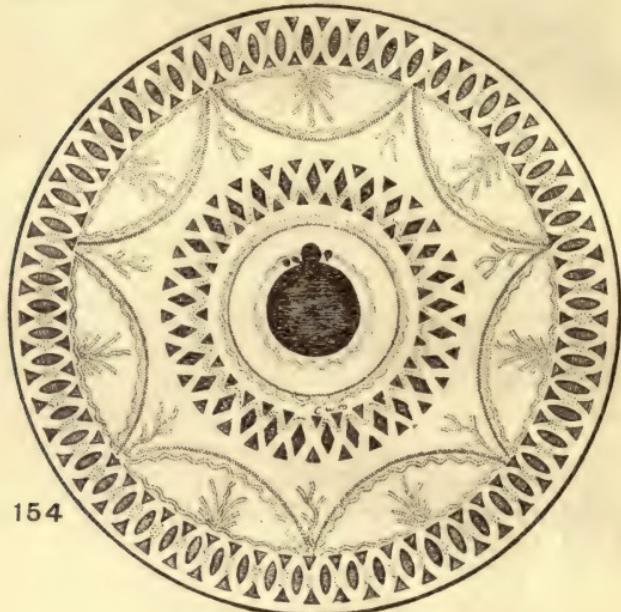
A large circular silver ornament, 6 inches in diameter, to be worn upon the breast, evidently of European make and of the French period (see 389). The perforated designs around the outer and inner circles are excellent. The connecting surfaces are engraved somewhat in the same style as the Osceola waughasees (Nos. 382-84).

155.

156.

157. **Chief's Tomahawk and Pipe** from Muncey Indian Reserve.

Obtained by the Rev. H. P. Chase from Chief Kiageosh, of Walpole Island.



154

SILVER SUN DISC.

158. **Chief Shingwauk's Pointed Tomahawk.**

These steel tomahawks, combining a pipe with the tomahawk or axe portion of the weapon, were carried usually by chiefs, being a designation of their office. Usually they are of the French form, such as No. 200, the tomahawk of Chief Macounce, a most excellently finished weapon. No. 158, the tomahawk of Chief Shingwauk, presents the very exceptional pointed form of a spike instead of an axe, and is remarkable in this respect.

159. **Chief Miskokomon's Steel Tomahawk** and Peace Pipe.
See 412.

160. **English Broadcloth Skirt** decorated with bands of coloured silk, presented to Chief Kiagesis Chippewa for his wife, 1793, by order George III.

161. **Brant Shawl** of scarlet cloth, decorated with bands of coloured silk, sent out from England about 1793.

162. **Military Messenger's Saddle Bag** used in the war of 1812-15.

It seems difficult to understand that when this despatch bag was used there was only one road between Albany and where Buffalo now is, and from Montreal along the north shore of Lake Ontario to the Niagara River. No steam-boats, no railways, all communications were carried either on foot or in the saddle.

163. **Indian Stone Pipe.** See Indian pipes, 218.

164. **Flat Chisel** or Knife.

165. **Old Sword of War of 1812-15.**

166. **Hunting Knife**, handle of bone.

167. **Bone Needle** for making nets. See 329.

168. **Old Brant Bowl.**

This is made from a knot of Bird's eye maple by the late Capt. Jos. Brant, and presented to the Oronhyatekha Historical Room by Miss G. C. Smith, great-granddaughter of the late Capt. Brant.

169. **Small Wooden Bowl** and Ladle.

170. **Indian Pony's Bell.**

171. **Spanish Hunting Dirk** with ivory handle, presented to Chief Cadot of Sault Ste. Marie.

A Spanish officer who was on a fur-trading expedition about 1792, presented this to the chief of the Chippewa Tribe while at Sault Ste. Marie.

172. **Indian Child's Moccasin.**

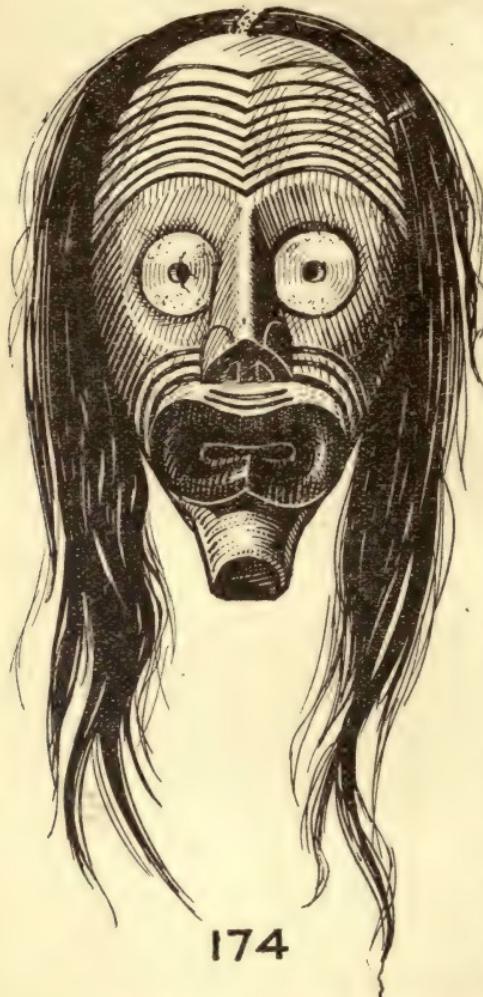
173. **Scalping Knife** from Indian grave, Walpole Island.

174. **Indian Medicine Man's Mask.**

A mask worn by the leader of the "False Faces" when visiting the sick. Following one another in Indian file, and carrying a turtle-shell rattle or shaker (No. 177), the False Faces entered the house of the invalid. First, the

ashes on the hearth were stirred and then the patient was sprinkled with hot ashes upon his head and hair till they were covered. After this followed the incantations and singing of the "False Face Dance." The Indian myth is

recorded by Mr. David Boyle. According to the Iroquois belief, certain spirits whose whole entity is comprehended in ugly visages, have the power to inflict bodily ailments and send diseases among the people. To counteract their malign influences, societies of a secret character, known as the "False Faces," were maintained among the pagan Iroquois to appease the evil spirits, and claiming power to charm against disease and to affect cures. Tradition says that "Rawen Niyoh," after making the world, left it for awhile and on returning met a strange long-haired figure with a face red and twisted, whose name he demanded and was told it was A-k'-on-wa-rah (the False Face). After a hot discussion and



174

MASK OF THE "FALSE FACE."

testing one another's powers by wonderful deeds, it was settled that the "False Face" should have the power of

healing and averting disease so long as the world should last, provided that his followers kept up the False Face mysteries and dances.

Mr. Boyle reports (Archæological Report, Ontario, 1899) the proceedings which took place on the transfer to him of a very similar mask :

"After affectionately stroking the long hair which forms the wig, he replaced the mask on the back of the chair, whence he had removed it for the purpose of tying on the little parcel of tobacco. He then leaned forward, looking almost reverently at the mask, and speaking in a low tone to it, said : 'My friend, (dropping a little tobacco among the coals) you are now going to leave me for the first time, and I am burning this tobacco to keep you calm and well pleased. (More tobacco.) You and I have been together for a very long time. We have always been good friends. (Tobacco.) I have been good to you, and you have been good to me. You have cured a great many people and we will not forget you. (Tobacco.) You may still do good where you are going, and I hope Ah-i-wah-ka-noh-nis will use you well. (Tobacco.) I have put a little tobacco on your head that you may always have some when you want it. (Tobacco.) We shall not be very far apart, and we will often think of you, and will often burn some tobacco for you.' "

"On concluding his touching little address he threw all that was left of his handful of tobacco into the fire, took the mask from the back of the chair, and, after once more stroking its hair, handed it to me."

175.) **Corn Husk Masks** used in Indian Green Corn Dances.
176.) Onondaga. See 66.

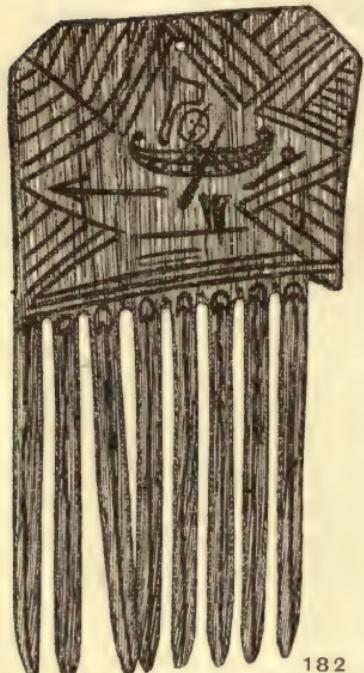
177. **Medicine Man's Rattle**, Six Nations. A turtle body enclosing dried bone.

A turtle rattle or shaker was used in the highly important and special ceremonies. It is held in both hands and when the circle was made struck violently on the ground to the accompaniment at intervals of the tom-tom. Among the Iroquois those used by the women had no handles.

178. **Travelling Bag of Tecumseh**, made from the skins of two moose heads.
179. **Polished Buffalo Horns**, Blackfeet Indians, N.W.T.
180. **Esquimaux Skinning Knife**, bone handle grooved for fingers.
181. **Indian Flint Awls** (2) for drilling holes.

THE STONE PERIOD.—During the stone period, before the introduction of metal tools, the ingenuity and patience of the Indian in making implements for his use were simply

marvellous. Flint implements were made first roughly by striking one flint against the other and afterwards flaking off the sections with pieces of dry bone. Stones were shaped and smoothed by chipping and rubbing one against the other. Holes were drilled by flint tools, such as No. 181 and bits of wood worked with sand and water. In looking at all these specimens of flint and stone productions, we must not forget when and by whom they were made and estimate the implements at their value to their original owners, as the product of their industry and patient skill.



INDIAN BONE COMB.

182. **Long Indian Bone Comb.**

The difficulty of cutting out the teeth of a comb was generally sufficient work in itself and the decoration, if any, usually in straight lines. No. 183 is elaborately decorated on both sides, one side having on it a man in a canoe with tomahawk, war club and arrow very cleverly executed. The unfinished combs, 184 of American Indian,

185 of Esquimaux make, are interesting as showing the progress of the work. Ancient bone combs, very similar in make and incised decoration to that of the American Indian combs, have recently been found in Egypt, in the Nile valley.

183. **Indian Bone Comb**, elaborately decorated on both sides.

184. **Indian Bone Comb**, unfinished.

185. **Esquimaux Ivory Comb**.

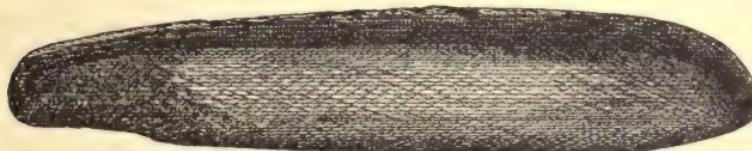
186. **Pottery Bowl** in the style of Ontario Indian Work.

187. **Indian Stone Gouge**, excavated at Cape Croker, Ont.

See stone gouges, No. 190.

188. **African Cooking Pot**, Beaboo.

189. **South African Pottery**.



190

INDIAN STONE GOUGE.

190. **Indian Stone Gouge**, exceptionally fine specimen.

STONE GOUGES for the purpose of hollowing out canoes and troughs, evidence much carefulness in their formation. No. 190, 22 inches in length, is one of the best ever found. The groove extending from end to end of the implement, deeply cut, is tapered regularly in width from the smaller to the larger and cutting end. The curves of the cutting edges are also perfectly shaped.

191. **Indian Stone Gouge**, Ontario.

192. **Indian Stone Gouge**, Middlesex County, Ontario.

193. **Water-worn Stone used as Hammer** by Indians.

The Indian was glad when he found a stone rounded by the action of the water. To help him in its use, he

chipped and rubbed down a hollow in the centre to form a firmer finger hold. See Nos. 292, 315, and in the Jesuit relics of A.D. 1649 a very excellent example, No. 468.

194. Water-worn Hammer Stone.

195. Large Water-worn Hammer Stone.

196. Steatite Indian Platform Pipe, probably of Ontario.
See Indian Pipes, 218.

197. Pipe of Catlinite, probably west of Winnipeg, by Cree Indians, North-West Territories.

198. Bone Necklet.

199. Pottery Vessel pressed with alligator skin, probably from Florida.

200. Chief's Tomahawk Head and Pipe, Chief Macounce, Walpole Island. Very fine specimen. See 158.

201. Old French Axes (2).

202. Esquimaux Lamp, Ungava.

203. Esquimaux Woman's Smoothing Knife for dressing skins.

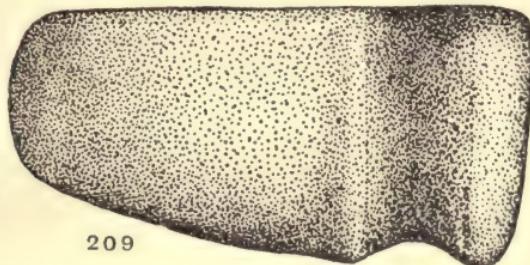
204. Esquimaux Cooking Vessel made of steatite, Hudson Bay.

205. Grooved Stone Axe with flattened sides for wedges, from S. Indiana.

STONE AXES.—These have, with much labour, grooves chipped and ground into the stone near the head. The Indian could not drill a hole to admit of the insertion of a handle, and therefore attached this outside by withes, similarly as shown in stone tomahawks Nos. 413, 417, retaining the band in place by means of this groove. (In Europe holes were made.) In No. 205, both in front and back, and in No. 209 in front only, the sides were flattened to admit of wedges being driven down to tighten the band. No. 207 is additionally interesting as having the lower part of the axe also ground down, giving the effect of a shoulder to the lower side of the groove. The workman-

ship of No. 208, from Ohio, is particularly smooth and excellent. In No. 210 the groove has just been commenced. In Ontario the grooves are much shallower and wider than we find in the northern United States.

206. **Grooved Stone Axe**, Stratford, Ont.
207. **Grooved Stone Axe**, Ontario. Very valuable specimen.
208. **Small Grooved Stone Axe**, Roblin, Ohio.
209. **Grooved Stone Axe**, Ohio, with one side flattened for tightening wedge.



GROOVED STONE AXE.

210. **Indian Stone Axe**, slightly grooved, Ontario.
211. **Small Grooved Stone Axe**, probably Ohio.
212. **Stone Adze**, Ontario.

STONE ADZES.—These tools are flat on one side and rounded on the other. The difference can be plainly seen by comparing Nos. 215, 216, 218, 223, 226, 229.
213. **Indian Stone Adze**, Scarboro', Ont., one side plain, other rounded.
214. **Grooved Stone Axe**, Ontario.
215. **Slate Adze**, Ontario.
216. **Slate Adze**, Ontario.
217. **Large Plain Stone Adze**, Indian grave, Niagara Falls, Ont.
218. **Huron Indian Clay Pipe** with seated figure of an Indian.

INDIAN PIPES.—Smoking, to judge by the pipes found in their ancient villages and graves, was well nigh universal

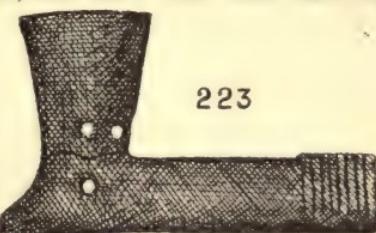
among the Indians of North America. Being migratory in their habits, the use of tobacco may have been learned from the Southern Tribes. Evidence of this interchange is given by the finding in the mounds far down on the Mississippi of stone pipes made of the unique "Catlinite Rock" of Dakota and the upper Missouri district, and of the "Red Rock" of the Nepigon Bay in Northern Ontario. The Huron Nations cultivated tobacco and were particularly given to its use. One of their tribes, centering on the Blue Mountains at the head of Nottawassaga Bay, being known as the Tionnonates, or the Smokers of Tobacco. Pipes, particularly those made of clay, are found in all parts of Ontario. Smoking was to the Indian not solely a solace, but still more a ceremonial observance accompanying his religious and deliberative meetings. It may have been that the rising fumes of tobacco smoke were supposed to appease the spirits of their Deities as were libations of wine poured out to the Gods of Roman and Grecian mythology, thus pipe and tobacco were laid in each grave to aid the warrior on his way to the far-off country. In their Councils, when the Council fire had been ceremonially lighted, the long "Council Pipe of Peace," having its long stem elaborately decorated with beads and feathers, was gravely passed around the circle, each taking in turn a few puffs directed first towards the sky, then the earth and the cardinal points, and then handing the pipe on to the next. Contemplation and the stoical self-restraint of the Indian race were aided by the passage of the pipe while the ardent orator stood and addressed his phenomenally silent listeners. Much skill, ingenuity and labour were expended upon the making of pipes. When the rude character of his methods is considered, the absence of tools, the fact that stone was only to be formed and shaped by stone, the finished result obtained by the Indians in many stone pipes is much to be marvelled at. The methods by which the long holes were drilled in some of the stems is still to some a matter of conjecture. In the making of clay pipes, the soft clay was moulded around twigs and pieces of wood, which were burned out

when the earthenware was hardened by fire, and thus the apertures were left in the stem and bowl.

STONE PIPES.—The steatite pipe, No. 196, is of the Monitor or Platform type, the bowl well and carefully



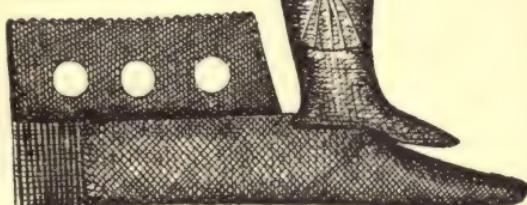
221



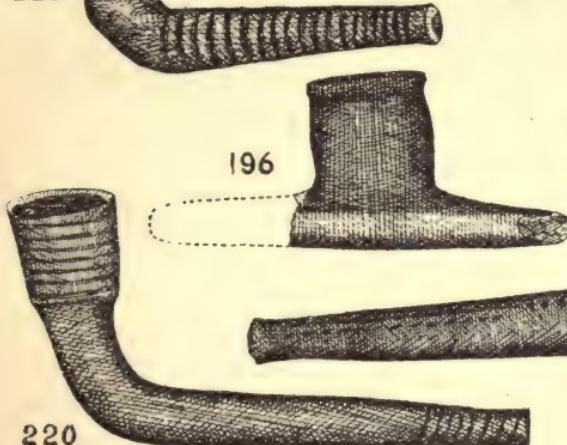
223



222



219



196

218



220

INDIAN PIPES.

finished, with moulded edge, the hole in the stem drilled in a perfect circle. What tools were used for drilling these long small holes in stone pipes is unknown. Sug-

gestion is made that they were drilled with wood and sand—a sufficiently long operation to make a pipe valuable. In No. 163 the hole is much larger and probably drilled with a flint drill (No. 181). Nos. 130, 197, 223 and 286 are of the Council Peace pipe form. The black steatite pipe, No. 223, is said to have been used by Tecumseh at the Indian Councils prior to the war of 1812. No. 219, although found in Ontario, is from its shape and design probably the product of North-Western Plain Indians. The neat little steatite, No. 228, and the hard-head (a stone, from its difficulty of working seldom used), No. 245, of Chief Oshawana, both have the small hole or "Indian pocket" for attaching by a thong to the belt. No. 221, of brown stone, comes from the "Tionnonates" country, and from its finish and excellent decorations indicates the repute in which smoking was held in that locality.

CLAY PIPES.—Nos. 220, 226 and 250 are of the simple form found in all parts of Ontario. The greater capability for moulding gave more play for finish in the making of pipes from clay. No. 218 is a rudely but effectively represented figure of an Indian, seated, forming the bowl. No. 222, an elongated human head, in addition to the customary ring markings. No. 227, a more perfectly moulded human face.

219. **Chippewa Steatite Pipe**, Munceytown, Ontario.
220. **Indian Clay Pipe**.
221. **Brown Stone Pipe** from Blue Mountains, near Collingwood, probably assisted by French design.
222. **Clay Pipe**, with elongated human head, of very unusual form.
223. **Steatite Pipe** of Chief Tecumseh, mended by white man's method.
224. **Gorget or Tablet** to hang on breast, Huronian slate.
See stone gorgets No. 261.
225. **Pieces of Hematite**, used for colouring purposes.
Colouring matters were used by the Indians for decora-

tion on their faces and bodies when they donned their "war paint" for councils or for war. When dry, this material is of a dull red, but when moistened with water, or applied with grease, presents and retains a bright red colour. It was ground into a powder and mixed in paint pots, as Nos. 230 and 231.

226. **Head of Clay Pipe** excavated from Indian mound, London, Ont.

227. **Clay Human Head**, perhaps at some time a pipe.

228. **Small Steatite Pipe** with hole for carrying.

229. **Fragment of Pipe Head** with lug.

230. **Hollowed Bone**, probably a paint pot.

231. **Stone Paint Pot** for mixing paints for face and body.

232. **Stone Chisel**, given by R. F. Cunningham, Lot 5, Concession 4, Markham.

The sharp cutting edges of these small tools have been well ground down, particularly Nos. 232 and 234.

233. **Indian Stone Chisel**, Davisville, Ontario.

234. **Indian Stone Chisel**, Scarboro', Ontario.

235. **Indian Axe or Chisel**.

236. **Small Rudely Formed Axe**, slightly grooved for attachment purposes, given by A. D. Weeks, found near Gananoque, Ont.

237. **Small Chisel**.

238. **Club Head**, found on K. Kirk's farm.

STONE TOMAHAWKS OR CLUB HEADS.—These smaller examples of axe form with tapered head, were largely used for insertion in the heads of war clubs. See No. 422. It will be noticed that in most examples the part left outside the wood has become much polished.

239. } **Stone Tomahawks** for insertion in club heads.
240. }

241. **Stone Club Head**, Stratford, Ontario.

242. } **Club Heads.**
244. }

243. **Club Head** found at Brantford, Ontario, near Wellington Square, 1883.
245. "**Hard Head**" **Stone Pipe** of Chief Oshawana. See 218.
246. **Perhaps a Club Head**, Island Creek, Ontario.
247. **Indian Axe**, Stratford, Ontario.
248. **Indian Chisel** or Axe, from Agincourt, Ontario.
249. **Axes.** (246, 249 and 317 together).
250. **Indian Chisel** from Cape Croker.
251. **Indian Chisel** from Scarboro', Ontario.
252. **Woman's Large Slate Knife**, Indian origin.

STONE KNIVES.—These flat stone implements with sharp edges and serrated ends for insertion in handles are usually termed "women's knives." The women did all the work of the camp. Eskimo women use similar implements to this day.

- * 253. **Stone Tablet** from Lot 7, Concession B, Keppel, gift of L. G. Robson. See 261.

254. **Worn Stone**, encrinalite marble.
255. **Indian Chisel**, from J. A. McDonald.
256. **Indian Clay Pipe**, Ontario. See 218.
257. **Indian Stone Gorget** or Tablet, Bixley, Ontario.

258. }
259. } **Indian Woman's Knives.**
260. }

261. }
262. } **Indian Stone Gorgets** or Tablets.
263. }
264. } **STONE GORGETS.**—

These flat stones of elongated form tapering toward the end, rounded at the edges and pierced with one to three holes, were worn as personal decorations. They were, in the stone period, the progenitors of the silver

waughasees. In No. 253 the workman has abandoned his labour, one hole being unfinished. In No. 266, the upper hole has been commenced in one place and completed in another, and in the lower hole the borings made from both sides have not centered well. The boring in all the other specimens, although laborious,

268

BIRD AMULET.

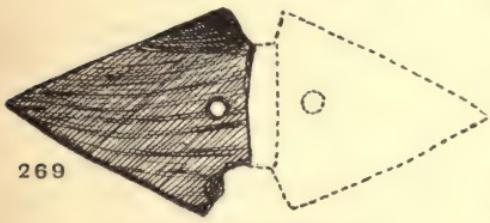
has been well finished. From the edges of some, it is suggested that these stones may also have been used as tools or knives. This may have been a secondary use, long after the specimens had been used as ceremonial gorgets.

265. }
266. } Indian Stone Gorgets or Tablets. No. 267 being from
267. } Stratford, Ontario.

268. Head of Bird Amulet.

BIRD AND BUTTERFLY AMULETS.—These are found more frequently in Ontario than in any other part of North America, and are considered to have been used solely for ceremonial or religious use. In No. 268 the eye projects like a button from the bird's head. The holes for suspending these amulets were usually made diagonally across the lower corners. Butterfly amulets, No. 269, two wings extended, have the holes in the centre of each,

either of suspension or the tying of the two parts together. It may be that these are talismans or religious tokens of the Deities of the birds and insects of the air.



BUTTERFLY AMULET.

269. Butterfly or Banner Stone.

270. Incised Bone Ornament of Shoulder Blade of Bear.

271. **Esquimaux Small Snow Shovel or Trowel.**
272. **Incised Skull Scalp Piece.** See 153.
273. **Flint Spear Heads** from different parts of Ontario.
274. **Bear's Tooth.**
275. **String of European Catlinite and Shell Beads.**
See Bead Necklets, 280.
276. **String of European Catlinite and Shell Beads.**
See 280.
277. **Copper "Ghost Arrow"** placed in graves to satisfy spirits.

INDIAN RELIGIOUS BELIEFS—The North American Indians were universally believers in a state of future existence of the soul after death. "Rawen Niyooh" (Iroquois) or "Nanahbozhoo" (Algonkin) made the world and is the "Great Spirit" who rules all, and to whom their worship and prayers are addressed. There were also gods or spirits of subordinate rank, such as of Game, Fish, Water Falls, Thunder, Health, etc., who required to be appeased. The dead were either placed for a time on elevated platforms or in trees or buried singly in the ground. Bow and arrows, pipe, tobacco, knife, kettle, trinkets and other articles such as the deceased would carry when going on a long journey were placed in the grave. Among the Huron Iroquois Indians of Ontario at intervals of ten or twelve years a great "Feast of the Dead" would be held. Notification of this was sent around and the dead from all the neighbourhood were collected and with great ceremony and feastings placed together in one common grave. In this way were formed the large Indian grave mounds or ossuaries of which so many have been found. The condition of the soul in the far world was dependent upon the actions of the man in this:—Brave warriors, good hunters, good fathers and neighbours luxuriate in all the pleasures of the "happy hunting grounds." Cowards, lazy, thieves and adulterers wander in darkness exposed to attacks and terrors from wolves, bears and other fierce animals.

278. String of Indian Bone Money Wampum.

Disc or circular wampum was the money of the Indian and his medium of exchange. It was made of bone or shell, cut flat and strung on strings through the holes pierced in the centre, the strings being valuable according to their number, colour and quality. Money wampum was originally made by the Indians themselves but afterwards by white men. One of the Acts passed by the first Parliament of the Province of Quebec, in 1792, was to legalize the importation of money wampum from the State of New York for use among the Canadian Indians. See No. 360, Apache wampum.

279. String of Indian Disc Money Wampum, some white man's work.

280. Venetian Glass and Catlinite Beads.

BEAD NECKLETS —The wearing of these decorations was not confined to the women but was largely affected by the men. The bears' teeth in some indicates their wearers' prowess in hunting. Small rounded, and long catlinite and shell beads were laboriously bored by the Indians. These shell beads were principally made of parts of shells from the Atlantic coast, white and purple in colour, the purple being considered the more valuable. The white fur trader introduced the more gaudily shaped and coloured kind. Comparison of the red catlinite No. 280, and the red venetian of No. 283, will show how closely the trader followed the native production.

281. Necklet of Marine Shells and Bear's Teeth.

282. Beads made from Bones of Birds.

283. Necklet of Venetian Glass Beads. See 280.

284. Necklet of Venetian Glass, Indian's stone and bear teeth.

285. Pieces of Punk (2). Used with flint and steel for making wampum.

286. Large Catlinite Pipe inlaid with lead, North-West Territories. See 218.

287. Flint Arrow Heads from different parts of Ontario.

The collection contains very many specimens covering about all the varieties of form extant. Some are small triangles to be set in a notch in the head of the arrow so that when the shaft was withdrawn the flint head would be left in the wound. Some with a straight-sided shank to be pointed and embedded in the shaft, others with



FLINT ARROW HEADS.

curved shanks to hold firmly the thongs by which they were fastened. Some tribes affected oval form for their arrow heads, others sharper and more angular forms. The larger heads were used for insertion in spears, or in tomahawks or war clubs.

288. Fragments of Indian Pottery.

289. Flint Arrow Heads with grooved stems.

290. Dried Venison.

291. Fragment of Clay Pipe, head of unusual form and style of decoration. See 218.

Unusual six-sided form of bowl tapering down toward the base and decorated with lines of small indentations following the outline.

292. Water-worn Stone, may have been used as hammer.

293. Indian Stone Tablet. See No. 261.

294. **Concretionary Formation.**
295. **Stone Knife.**
296. **Sharpened End of Adze**, from J. A. McDonald, Lot 1,
Concession 4, West York.
297. }
298. }
299. } **Indian Stone Axes.**
- STONE TOMAHAWKS.—Another series of stone axes mainly for use in war clubs. Nos. 238, 297, 299, and 305 particularly noticeable.
300. **Stone Implement** found near London, Ontario, 1829, by Col. Wm. Mills.
301. **Indian Stone Axe.**
302. **Indian Stone Axe**, from Mr. Cooper.
303. **Indian Stone Axe**, from Paris, Ontario.
304. **Indian Stone Axe.**
305. **Indian Stone Axe** for club head, Sarnia, Ontario.
306. **Chippewa Skinning Stone**, Bixley, Ontario.
307. **Indian Stone Axe**, J. Bennett, Island Creek, Ontario.
308. **Stone Axe**, Stratford, Ontario.
309. }
310. } **Indian Stone Axes.**
311. **Indian Stone Axe**, Davisville.
312. **Indian Stone Axe.**
313. **Indian Axe**, work of Arizona Indians, secured 1893 by Lieut. Noyes, U. S. Army.
314. **Small Water-worn Slate Stone.**
315. **Water-worn Stone** used for hammer.
316. **Flint Arrow Heads**, grooved stems, small size.
317. **Stone Axe** from Indian grave, Walpole Island
318. **Flat piece of Flint.**
319. **Indian Stone Axe**, from New England States, 1873.

320. **Curl of large Conch Shell**, found near Watertown, Ontario, must have been brought from far southern waters.
321. **Bone Paint Pot** with stem. See 230.
322. **Water-worn Stone** used for mixing paints and as pipe stopper.
323. **Cone Pipe Stop**, probably for pressing down tobacco in pipes.
The Indian never pressed the hot tobacco down in his pipe with his finger.
324. **Bone Pipe Stop**, probably for pressing down tobacco in pipes.
325. **Esquimaux Awl**, polished bone.
326. **Boar's Tusk and Rims of Sea Shells** used for nose ornaments.
327. **Three Deer Calls** (four).
328. **Bone Whistle**, (one genuine Indian make).
Phalangal bones cut in form of whistles, but most probably used for pitch and toss. See No. 346.
329. **Indian Netting Needles**, made of bone.
330. **Indian Small Needles** (eight).
BONE AWLS AND NEEDLES.—To be valued not according to their appearance but to their value to their original owners in the wilds. Some of these may have been employed as pins or skewers, to fasten the clothing on the person.
331. } **Indian Bone Awls** (eleven).
341. }
342. **Esquimaux Ivory Pin**.
343. } **Conical Brass Arrow Points**, made from old kettles.
344. }
345. **Beaver's Jaw** from an Indian grave, Manitoulin Island.
Note chisel-shaped front teeth for felling trees.
346. }
347. } **Foot Bones of Bears** and other animals found in graves,
348. }
349. } may have been used for gambling.



354

DAGUERREOTYPE OF OLD INDIAN CHIEF OSHAWANA.

350. **Pipe Head** in shape of fox's head. See 218.
353. **Medicine Stones** collected from different reservations in Canada.
354. **Daguerreotype of Old Indian Chief Oshawana.**

Taken about 1838. Oshawana was Chief of the Chippewas and the Chief Warrior of Tecumseh. The photograph is an interesting example of semi-civilized costume and the adaptation of distinctive Indian ornaments. Around the high hat, which had been presented to him by a British officer, are silver head-dress bands (see 392). On the left breast is his George III medal (see No. 624); over the shoulder is the bead and snake-skin shoulder belt of his Council Pouch (see No. 60); on the right breast are strings of white and purple, Council wampum, and below these a string of disc money wampum (see 278, 279); on the right side are silver waughasees or gorgets of French half-moon shape (see No. 381), also the round silver belt medal of Tecumseh (see No. 357). In the hand is the Chief's tomahawk and pipe (see No. 157) and silver wristlets on his arms.

355. **Daguerreotype of Old Indian Chief Johnson.**

356. **Implement for Striking Flint.**

Ancient "Firemaker" or "Strike-a-Light" of steel, Chippewa, used for striking fire on flints, the sparks igniting a small piece of "punk." (285).

357. **Tecumseh Belt Medal.**

This belt medal, four inches in diameter, is made of a plate of coin silver bearing the Royal Mint mark, deeply moulded at the edges and the surface hand engraved. Obverse—Arms of Great Britain. Reverse—Plain, with two loops for fastening to the belt or Council wampum. Six of these medals were made by royal order at the mint. The one in question was presented to Tecumseh by General Sir Isaac Brock, at Fort Malden, Western Canada, by order of George III. These belt medals were made in different shapes, some the shape of a heart and some octagonal. During a visit to the Garden River Reserve

in Algoma District, Western Canada, Mr. McClurg reports one of these belt medals in the shape of a heart. It had been presented to Chief Sayers, an old Indian who took part in the War of 1812-15, together with two other medals, a George III, 1814, large size, and a large size George III of 1812. The present Chief Sayers states that the heart-shaped belt medal was presented to his



357

BELT MEDAL OF TECUMSEH.

father by General Brock on account of his being head Chief of the Northern warriors. The old Chief also received a brass tomahawk or pipe of peace from the General, but no trace of it can be found.

358. Antelope Horns.

Used by medicine men for bleeding and cupping. The blood was sucked out through the larger horn.

359. **String of Wampum (white and purple)** and glass beads.
See 278.

360. **String of Wampum Indian Money.**

String of Apache Indian money, New Mexico, each division value of a pony. See 278, Northern Indian Wampum.

361. **String of Large Coloured Glass Beads.**

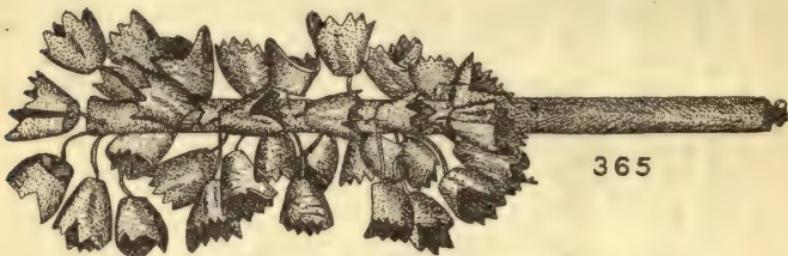
English importation for trading with the Indians—later period.

362.

363. } **Strings of White, Blue and Black Beads.**

364. }

Three strings glass beads, white, blue and black. Exchanged by French with Indians in fur trading. Early period.



MEDICINE MAN'S "SHAKER."

365. **Medicine Man's "Shaker,"** made of toes of white deer hoofs.

The white deer was always, as already noticed, considered sacred by the Indians; hence to facilitate their passage to the "Happy Hunting Ground," this "shaker" was used over dying persons.

366. **Tecumseh's Brass Compass.**

History of the "Tecumseh Brass Compass," as given by an Indian woman, named "Winnipegoosquaw," a member of the Shawnee Tribe of Indians who resided in Western Canada on the River St. Clair.

"Chief Tecumseh joined forces with General Sir Isaac Brock in August, 1812, near Amherstburg, Canada. During a conversation between Tecumseh and General

Brock, the latter drew from his pocket a small brass compass. Tecumseh immediately asked General Brock what o'clock it was, and was told the hour when the General looked at his watch. The Chief observed that the General carried two watches, whereas he had none. The General smilingly handed Chief Tecumseh the brass compass. The gift was, of course, graciously acknowledged by Tecumseh ; however, it was not long before he discovered his watch was always indicating the same time. Afterwards he summoned one of his trusty warriors, Chief Oshawana, and handing him the compass requested that it should be kept in a place of safety for him. It was engraved by Sewell, a local jeweller in Detroit, at the request of Oshawana after the death of Tecumseh.

367. Tecumseh's Brass Tomahawk and Peace Pipe.

This tomahawk was presented to Chief Tecumseh by order of General Sir Isaac Brock, on the Detroit River at Fort Malden or Amherstburg in Western Canada, on the occasion of Tecumseh and his warriors concluding to join forces with the British soldiers. Some half dozen of this pattern of tomahawk and pipe of peace had been made by royal order of George III, and sent to America to be presented to the Head Chiefs of any Tribes of Indians who might join forces with the British against the Americans. Tecumseh had this tomahawk in his belt behind his belt medal when he was killed at the battle of the River Thames in Western Canada. Oshawana, Tecumseh's chief warrior, removed the belt medal and the tomahawk from his body as he was leaning up against a tree when he had received his first wound. Various traditions are extant as to the final details of the death of Tecumseh, but the general conclusion is that his followers carried away and concealed his body so that it might not fall into the hands of his foes.

368. Claws of Owl.

**369. Portrait of "Wasigezeegoqua," wife of Tecumseh.
(Mr. McClurg).**

370. Horn Spoon, made by Blackfeet Indians.

371. Tahwah Little Indian Idol, Walpole Island.

Chief Shaughonose of the Tahwah Tribe of Indians on the St. Clair River in Western Canada, is reported to have given the following history of the little wooden god or Great Spirit :

"This little wooden image has been handed down in our family from Aligognoyenk, my great grandfather, who was a great Pagan and Head Chief of the Tahwah Tribe. He was the great Chief who went in search of the "Happy Hunting Ground" in the West. He was away very many moons and travelled a very great distance until the little spirit prevented his getting any further by placing in front of him the great water and throwing salt in the water so the Chief and his followers could not drink it. They returned in their canoes and the Chief was much disheartened to think he could not even look across the great waters and see the "Happy Hunting Ground." After my great-grandfather returned and reported to the other Indians his unsuccessful mission a great Council of all the Indians was called and it was decided to bury with each Indian who died a sufficient quantity of food, water, etc., to take them over this great salt water in safety. The little box in which the little Great Spirit is kept was presented to my grandfather, Wekeeshedance, by Col. Leighton, a British Officer. I am now a Christian and give this wooden image to our friend Mr. McClurg.

372. Box which contained the Idol.

373. Penn Wampum Belt Pouch.

Grass pouch in which the Penn Wampum Belt was kept. The tribal emblem of the Turtle is worked in the fabric on one side.

374. Penn Wampum Belt

This belt is made of strings of beads of shell wampum, threaded on bark and sinew thread. It was obtained from Chief Waubuno (John P. Wampum) at Munceytown, Ontario, in 1887, by Mr^o McClurg and was stated to be an Indian record of what took place at the great Council in 1682, when the Indians ceded what is now the State of

Pennsylvania to William Penn and agreed upon what is known as the Unwritten Treaty. The Indians could not write and, therefore, kept record of events or of Councils by pictured figures, see Indian Tradition Belts, No. 119. The treaty made by the Indians with William Penn was commemorated, as were others, by this oblong belt of wampum beads. The ground work, thirteen rows of beads in width, is of purple shell beads. In the centre are represented in white shell beads an Indian and a white man clasping one another by the hand in token of friendship, and in this way is stated to record the agreement established between them. The belt is 30 inches long and 8 inches in width and is trimmed at each end with ermine.

During the visit of Chief Waubuno (John B. Wampum) to England in 1886, he was presented to Queen Victoria, and displayed to Her Majesty the Penn Medal and this Penn Wampum Belt, about which the Queen asked many questions. At a meeting held at Bishopsgate on May 20th, 1886, Chief John B. Wampum made the following address, as reported in the "Aboriginal Magazine," December, 1886:

"Christian Friends and Mr. Chairman,

"When William Penn came to our country he told my forefathers he had come in the spirit of Christian love and brotherhood, and that he loved and served the one Great Father of us all. He told our people he had not come to take our lands and beautiful hunting grounds from us but that he would pay for all he wanted and so he made a treaty with our people." (Applause.) The old Chief then produced the Penn Wampum Belt and the Penn Medal in proof of his statements. With tears in his eyes he proceeded to state, "When the War of Independence broke out between the United States and Great Britain, my people took sides with your people, and fought for them and so after the war my poor people were driven away, some beyond the Rocky Mountains and some to Canada, where we are still, and so we lost all our beautiful hunting grounds, all our lands, all our trees, and now we are poor. One of the speakers has said, 'If you want to make

friends of the uncivilized you must use them kindly and trustfully,' and this is what I say too. If you go among them with big guns and kill them this will not make them friendly, but if you go with the word of God in your hand and treat them according to what is there written, you will make friends instead of enemies. And now, my friends," he continued, "I want to get my people educated, lifted up, so that we can have native teachers and missionaries who can preach to others salvation by Jesus Christ and so I am in your country to get you to help us. I want to build a place for school and for meetings. We had a little room but it was burnt down. Will you help us, Christian Friends, to raise about £300 for this object." As the old Chief, with his arms outstretched, and leaning forward, concluded his pathetic appeal every heart was moved and he took his seat amidst general tokens of sympathy.

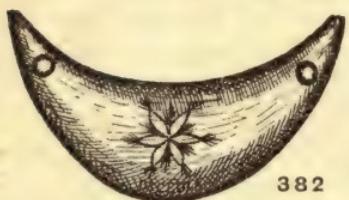
He is hereditary Chief of the Muncey Tribe of Delaware Indians now located on the north-west shores of Lake Erie, in the Dominion of Canada. He is the great-grandson of a Chief of a tribe with whom William Penn made the celebrated Treaty with the Indians, when he founded the State of Pennsylvania. He is a fine specimen of his race. The worthy old Chief is now in his seventy-second year. Attired in his Chieftain's dress, he presented a unique and impressive appearance. His coat, moccasins and shoes made of deer skin, specially prepared, were handsomely ornamented with bead work, the handiwork of one or more of the women of his Tribe. On his head was a huge coronet of eagles' feathers, the exclusive insignia of Chieftainship; slung across his shoulder was his medicine bag, where he also carried the Penn Wampum Belt, whilst in his belt was a formidable tomahawk so constructed that it might also be used as a calumet or pipe of peace. On his breast was a large silver medal on which was represented William Penn and Chief Wampum's great-grandfather holding friendly council together. This medal was given to his grandfather by order of George III, when the treaty was renewed by the State of Penn-

sylvania in 1766. On the occasion of the renewal of this treaty another wampum belt was made, and Chief Wampum states his grandfather left it for safe keeping with the Quaker Society of Philadelphia, Pa. A large sum was raised for the good old man, who was overcome by this as well as by other tokens of good-will shown towards him. Just before taking his departure a party of English friends, through Mr. D. Milligan, presented the old Chief with a small silver medal suitably engraved. On the occasion of the last presentation the Chairman said: "He was glad to be able to call Chief Wampum his brother for he felt him to be such. (Applause). He was introduced to him by his honoured friend Froame Talfourd, who for many years filled a prominent position in Canada, having the oversight of a number of the Indian Tribes. He assured me he had known Chief Waubuno or Wampum for more than forty years as a Christian and as a total abstainer. That he acted as interpreter for Lord Bury when in Canada, and that he received a silver medal from the hands of the Prince of Wales when visiting that country. Moreover, he had in his iron safe at home official documents of recognition, and a certificate respecting him signed by Sir John A. Macdonald, the Canadian Prime Minister. Therefore, you may rest assured of his genuine character."

375. **Gilt Waughasee**, French crescent shape. In the centre in silver is a cock with outstretched wings.

SILVER GORGETS.—The Indians were in the habit of wearing "Waughasees" or Tablets suspended upon the breast as decorations. Early examples of these in stone are seen in Nos. 224, 261. The French introduced tablets of brass or silver made in the form of a crescent which, from their similarity to those worn as protection for the throat between the helmet and the breast-plate in suits of armour, they called "gorgets." With these and other silver trinkets they attained great success in their dealings with the Indian tribes. Gorgets given to Chiefs had engraved upon them the totem of the Chief or tribe, and sometimes the name (376, 384, 385). The French Waughases

are said to have been first introduced in 1693. Some Chiefs had so many that they wore them in a long string suspended from the neck to the waist. In Tupper's "Life of Brock," Tecumseh is shown as wearing three of these crescent-shaped waughasees. In the likeness of Chief Natahwash, Miskokomon Chief, given in the "History of the Ojebway Indians," by Peter Jones, the Chief is shown with a fine string of gorgets. Report was made of the advantages of the distribution of these decorations and under George III a supply was forwarded to America, these, being made of coin silver bearing the official "Hall mark," No. 385-8, gained immediate preference and contributed to the improvement in fur trading and preserving the good-will of the Indians, which the English obtained. The English waughasee is more rounded than the French, heavier, and of purer metal. In the wars in which the



FRENCH CRESCENT WAUGHASEE

382

Indians joined forces with the British, the Indian officers used these waughasees on their shoulders as epaulettes. Chief Joseph Brant is reported (Stone, Vol. II) as wearing silver epaulettes in 1780, and on an old military coat worn by the late

Chief Oshawana during the war of 1812 a pair of waughasees were still attached to the shoulders by buckskin strings when taken out of his old travelling bag.

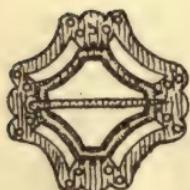
376. **French Crescent-shaped Waughasee**, two bosses with rings inside for fastening—engraved with the Tahwah totem—deer and hound.
377. **French Crescent-shaped Waughasee**, silver, engraved with a crown.
378. **French Crescent-shaped Waughasee**, silver, engraved with Chippewa totem—squirrel.
379. **French Waughasee**, silver, engraved with the Delaware totem—a boar.
380. **French Waughasee**, engraved with Mohawk totem—a mountain lion.

381. **French Crescent-shaped Waughasee**, engraved with Chippewa totem—squirrel.
382. **French Waughasee**, silver, presented by the French to Chief Osceola of the Cherokee Tribe of Indians about 1772; engraved with the flower totem, and "Osceola."
383. **French Waughasee**, silver, presented by the French to Chief Osceola of the Cherokee Tribe about 1772. Flower totem. Engraved "Osceola."
384. **French Waughasee**, silver, presented to Chief Osceola of Cherokee Tribe of Indians, by the French about 1772. Sachem totem.
385. **English Waughasee**, silver, Hall marked; engraved on front with Royal Arms of George III, above "G. R."; below is the inscription "Loyal Chief Outacite Cherokee warrior."
386. **English Waughasee**, silver, Hall marked, engraved on front with Royal Arms of George III.
387. **English Waughasee**, silver, Hall marked, engraved on with Royal Arms of George III.
388. **English Waughasee of Chief Joseph Brant**, silver, Hall marked, engraved with Royal Coat of Arms, George III; above is "G. R." and below the inscription, as ordered by His Royal Highness, "Presented to Chief Joseph Brant by George III, on the occasion of his visit to England." On the sides are engraved the unusual additional decorations of a tomahawk encircled with a laurel wreath, and a trophy of the Union Jack and military weapons.
389. } **Silver Head-Dress Bands (8).**
396. }

Silver head-dress bands, brooches, etc., were early used by the Dutch, French and English in trading with the Indians. Some have considered that they were the work of the Indians themselves, but the shape and work-



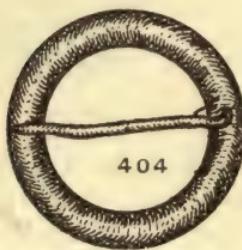
manship would indicate European origin. The long silver bands encircled the fillet in which were placed the eagle's and other feathers of a Chieftain's head-dress. (See engraving Penn's Treaty, No. 511 and Nos. 62, 91). Smaller bands were used as armlets. A brisk trade was carried on by the Dutch and French with the Five Nations Tribes between 1610-1700. The silver earrings and buckles in the collection were mainly obtained from the Ojebway or Chippewa Indians, Munceytown, Ontario. Some are quite artistic in shape. In the case containing relics from the old fort at Christian Islands burned in 1649 and abandoned by the Jesuit Fathers and Hurons are two excellent examples, Nos. 445, 446 of silver sun disc brooches. See also 154.



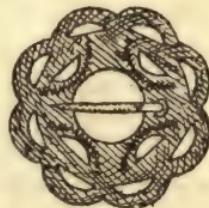
401

SILVER BUCKLE.

397. **Silver Roman Catholic Scapula**, found in ancient Indian's grave on Walpole Island.
398. **Indian Sinew Thread**, used for sewing and stringing beads and wampum.
399. **Medicine Pouch**.



SILVER BUCKLE.

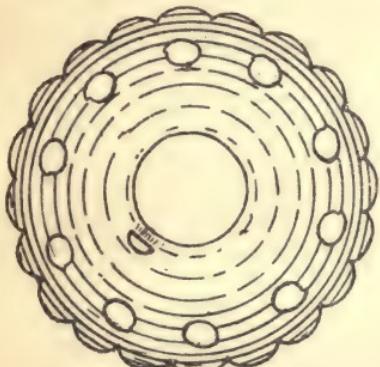


405

SILVER BUCKLE.

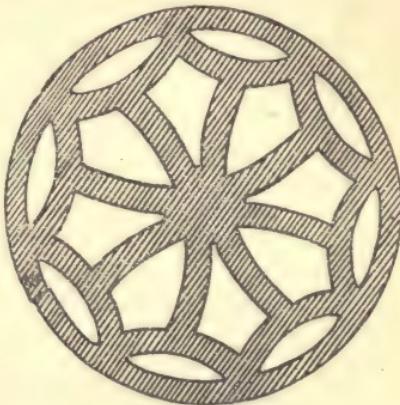
400. { **Silver Buckle**, eight balls.
 { **Silver Buckle**, circular, eight balls.
401. **Silver Buckle**, perforated pattern.
402. **Silver Earrings** with blue stones, Chippewa Indian woman's, Munceytown.
403. **Silver Earrings**, green glass.

404. **Silver Buckles**, seven plain circular.
405. **Silver Buckles**, six octagonal, perforated.
406. **Silver Buckle**, large plain circular.
407. **Silver Buckle**, large, perforated, crescent edging.
408. **Siver Buckle**, large, scolloped edging, perforated with ten circles.
409. **Breast Ornaments**, two large flat circular, perforated pattern, used also as earrings.



408

SILVER BUCKLE.



409

BREAST ORNAMENT.

410. **Breast Ornament**, large silver, scolloped edges, the surface engraved in scroll patterns and perforated in circular and heart-shaped openings.

INDIAN WAR CLUBS.

Some of these war clubs are actual originals ; others, copies made by Indians in Canadian Reservations from traditional types. The early stone axe heads and the wood knots (No. 142 of Chief Shingwauk, 150, 416) show how the Indian adapted to special use the material which nature had provided. The iron heads of the French period (No. 157, 159 of Chief Miskokomon, No. 427) are a further advance. Flat clubs, having an angle or elbow, were used principally when attending councils. See No. 124, 415.

CASE 20

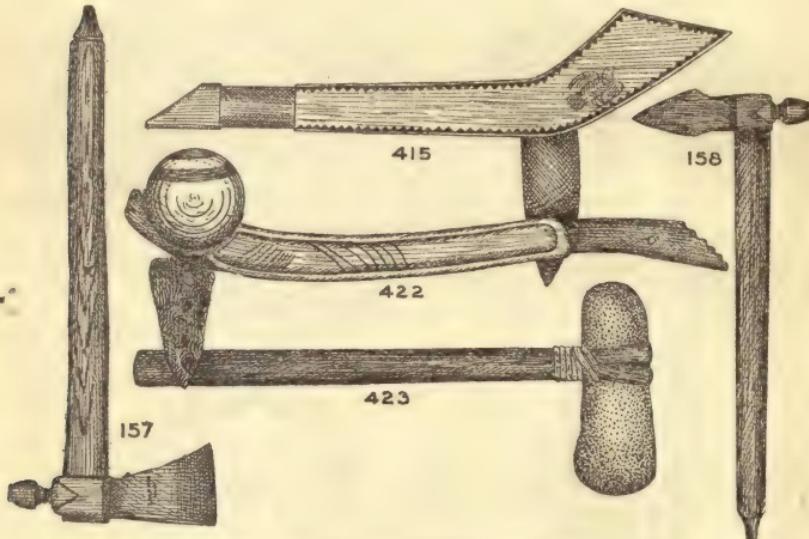
411. **Medicine Man's "Shaker,"** turtle body enclosing dried bones and corn. See 177.

412. **War Club,** ball headed, Six Nations.

413. **Stone Tomahawk,** with wooden handle.

This, 417 and 423 show the method of attaching handles by withes to stone axe heads. See 205.

414. **War Club,** Oneida, a snake holding the ball at head in its mouth.



INDIAN WAR CLUBS AND TOMAHAWKS.

415. **Elbow War Club,** iron blade inserted. Hawk totem of Oneida band.

416. **War Club,** ball head of hardwood knot, grip handle.

417. **Large Stone Axe** and wood handle. New England.

418. } 420. } **Stone Skinning Tools.**

421. **Handcuffs** said to have been those placed on Louis Riel when taken prisoner.

422. **War Club** of Dr. Ninham, Oneida Band; killed at St. Thomas.
423. **Stone Tomahawk**, Chippewa, taken out of an Indian mound at Mt. Burgess, near London, Ont., by Dr. Wolverton.
424. **War Club**, ball head in eagle's talons.
425. **War Club**, Six Nations, ball head in snake's mouth.
426. **War Club**, ball head in eagle's talons; turtle and crane totems, Six Nations.
427. **Chief's Tomahawk and Pipe**, iron, of French period.

428. **Certificate signed by John Brant.**

Original letters of Lt. Col. John Norton, in command of the Indians at Queenston Heights; presented by E. M. Chadwick, Esq., Barrister, Toronto.

"I do hereby certificate that Skayentaghous, or John Bearsfoot, an Onondaga war chief, behaved with conspicuous fidelity through the late war with the United States, at Queenston, on the 13th October, 1812; he received two wounds, one through the nose and cheek, the other across the back. On most occasions I was either followed by him or the young men of his kindred and party. By the report of the elder chiefs he appeared also to have conducted himself with particular bravery and activity during the war from 1775 to 1783."

(Signed) JOHN NORTON, Lieut. Colonel.

On the reverse is

Skayentagheugh, or Bearsfoot.

"This Indian Chief being conspicuously and gallantly engaged in the late war with the United States and in which I served, I should hope he will meet with attention and kindness from the community."

(Signed) JOHN A. HUTCHISON,
Lieut. late 99th Regiment.

"I do hereby certify that the Bearer, Skayentagheugh alias John Bearsfoot, a war chief of the Onondaga tribe, behaved with distinguished bravery and steadiness throughout the late war with the United States of North America and was severely wounded in the back and in the face at the Battle of Queenston on the 13th October, 1812, and since that time says he suffers great inconvenience from the wound in his back.

"I have been informed by several half pay officers that he joined the British standard in the early part of the first American war and on every occasion his bravery and fidelity were conspicuous.

Mohawk Village, Grand River, Upper Canada, 28th June, 1812.

J. BRANT, late of Indian Dept.

RELICS FROM THE FRENCH FORT AT CHRISTIAN ISLANDS.

CASE 15

429. Stone Axe Head.

430. **Iron Wedge.** This and the articles to No. 504 were excavated September 7th, 1902, from the old French Fort on Christian Islands, Georgian Bay, which was set on fire and abandoned by the Jesuit Fathers and Huron Indians in 1649. At the period when these implements were brought out from France by the Jesuit missionaries to assist in promoting the welfare of their Indian charges, the voyage across the Atlantic occupied months of sailing in small and venturesome vessels. From Quebec to Lake Huron the transport would be by canoe and over long and weary portages on the inner water courses. These tools would be worth well nigh their weight in gold before they reached their destination at the Fort, apart from their value to the native Indians who only through them emerged from the previously existing stone period.

THE STORY OF THE FRENCH MISSION.—From the advent of the French to Canada, their missionaries had followed their fur traders in their expeditions into the far interior and had endeavoured to spread Christianity

among the Indians. The Algonquins and Hurons occupying the northern district of the St. Lawrence and great inland lakes had, since the advent of Champlain in 1613, received them among them. The Iroquois of the southern shores, and what is now the State of New York, were the fierce and unremitting enemies of the French and of the northern Indian Tribes. These relics, dug up in September, 1902, from the site of the old Jesuit mission on the Christian Islands, bear the memories of a self-sacrificing effort and the closing of a momentous period. No more thrilling books of adventure and deeds of valour exist than the works of Parkman, and among them the early history of early Ontario as contained in the volume, "The Jesuits in North America." The history of the place from which these relics came may well be noted. The Hurons living in the interior of what is now Ontario and on the shores of the great "Fresh Sea" of Lake Huron were villagers, tillers of the soil, fur hunters and traders. The Iroquois were a race of conquerors and fighters. For years the Iroquois had constantly harried the northern Tribes by frequent incursions along the routes of the Humber River and the Trent Valley to Lake Simcoe and the north. In 1648, they took the warpath in still greater force, driving the now thoroughly cowed Hurons before them. The Indian villages were one after the other devastated or abandoned. St. Louis, the French Jesuit mission, was stormed and destroyed and the missionaries Lalemant and Breboeuf found martyrdom at the hands of the Iroquois (a church to their memory has been erected at Penetanguishene). All was over with the Hurons. Their other forts having all been destroyed the Jesuits found themselves obliged to abandon Ste. Marie, their last foothold in the mainland, and determined to retire to the great Manitoulin Island as being nearer the French River and the Ottawa, their connecting route with Quebec. Close to the mainland of the Huron country and near the entrance of Matchedash Bay, Lake Huron, are three Islands, Faith, Hope and Charity, now known as the Christian Islands. At the earnest entreaty of the

defeated Hurons, the missionaries agreed to remain among them and with them seek refuge on these Islands. Destroying "Ste. Marie" they set out, and landing on the largest erected there a new chapel and fort called by them "St. Joseph." During the winter they were joined by from six to eight thousand of the expatriated natives. Huddled together in bark hovels, over-crowded, and short of food, famine and pestilence soon raged in their midst. In the spring the Iroquois were again upon them—on the island was famine, on the shore their deadliest enemies. Forced by their necessities, the Hurons determined to leave the Island and find refuge in the forests on the main land, or seek safety by adoption with the Iroquois. The missionaries endeavoured to persuade them to retire with them to the north and to Quebec, but the Indians determined to face the perils nearer home. Reluctantly the priests then prepared to leave Fort St. Joseph, and on the 10th of June, 1649, in canoes, accompanied by all their French followers and about 300 Hurons, set out on their voyage. The valiant and self-denying labours of forty-five years came to an end, the Jesuit mission to the Hurons was abandoned, and these are some of the relics of their martyred enterprise. The Iroquois pursued the little company along the shores of the Georgian Bay. Lake Nipissing they found desolated. On the Ottawa again they were attacked; even at Montreal the Hurons feared they were too near the Iroquois and so the remnants of the band were brought to Quebec, where, after many vicissitudes, they at length became intermingled with the Indians of Lorette. Of the remaining Hurons none were left within their ancient domain. One body moved to the south of Lake Ontario and were incorporated in the Senecas; the Tobacco nation wandered beyond the Mississippi, and others becoming Wyandottes sought refuge near Detroit, and in the subsequent wars fought on the side of the French. Naught remains of the Hurons except their history and the ashes of their numerous villages in the peninsula of Ontario.

431. Stone Chisel.

432. Iron Wedge.

433. **Iron Hinge.**
434. **Seal Charm.**
435. **Stone Tomahawk.**
436. **Hasp of Bolt Lock.**
437. **Firemaker.** See No. 356.
438. **Fragment of Pottery,**
genuine Indian.
439. **Spearhead.**
440. **Small Stone Pyramid.**
441. **Iron Handle.**
442. **Piece of Iron**, oblong.
443. **Piece of old Iron Lock.**
444. **Door Handle.**
445. **Silver Sun Disc**, or
breast ornament.
446. **Silver Sun Disc**, or
breast ornament.
Very interesting examples of early French manufacture. See "Silver Ornaments," No. 389.
447. **Clay Pipe Head.**
448. **Small Iron Axe or Chisel**
449. **Piece of Iron Lock.**
450. **Piece of Copper Kettle.**
451. **Square cut out of Copper Kettle.**
452. **5 Pieces of Iron**, like lock.
456. **Knife.**
457. **Hinge.**
458. } **Door Bolt.**
459. }
460. **Iron Handle** for tub or pail.
461. **Old Lock.**
462. } **Large Nail or Wedge.**
463. }
464. **Piece of Old Hinge.**
465. **Partly made Sickle.**
466. **Pieces of old Hinge.**
467. **Indian Hammer Stone.**
See notes on Hammer Stones, No. 193.
468. **Indian Hammer Stone.**
469. **Old Musket Barrels.**
470. **Iron Spade.**
471. } **Steel Axes** of old French pattern.
503. }
504. **Stone Axe.**

-
505. **Marine Compass** from the old "Russell" sunk near Gore Bay in 1860.
506. **Brass Ammunition**, blank cartridge Enfield-Snider rifle, 1868.
507. **Indian Pottery**, Moosehead Landing, Ontario.
508. **Indian Pottery**, near Sarnia, Ontario.

509. **Beaded Saddle Mat**, N.W.T. See Indian Bead Work, No. 68.
510. **Brant Trunk**. This old trunk crossed the Atlantic twice with Captain Joseph Brant and once with his son John Brant. Obtained from Catherine Porter of Ohsweken, grand-daughter of Captain Brant.
511. **Engraving of Penn's Indian Treaty, 1682**. Line engraving, dated 1775, by John Hare, from the original painting by Benj. West, the property of Thomas Penn. Wm. Penn in Quaker costume is represented trading with the Indians. See 374.
512. **Collection of Military Buttons** of war 1812-15, of the Canadian Militia, British Regulars and American regiments; dug up on the battle-fields of the Niagara Peninsula.
513. **Old Bayonets of early War**.
Relics from the British gunboat sunk in the River Thames, near Chatham, Ontario, in 1814, and recently raised.
514. **Grape and Canister Balls**.
515. **Wooden Fender**.
516. **Shell, 44-Pounder**.
517. **Cannon Ball, 12-Pounder**.
518. } **Cannon Balls, 6-Pounder**.
519. }
520. **Diamond-backed "Rattler,"** Florida.
521. **Indian Snowshoes**.
522. **Old English Specie Box**, made of English oak, put together with hand-made copper nails, was used for bringing money from England for Treasury expenditures in Upper Canada.
523. **Large Hand Forged Scales** brought out by the North-West Trading Company and transferred by them to the Hudson Bay Company and used for weighing furs at the old trading post near Lacloche.

524. **Steering Paddle** (on floor).
525. **Pair of Lions**, carved in ebony, from Burma.
526. **Brass Spear Heads** (2) for ceremonial staves, characteristic peacock design, Burma.
527. **Wooden Bowl** (on floor).
528. **Easel**, from Florence.
529. **Carved Sandal Wood Figures** (2) Ladies of Burma.

INDIAN WEAPONS AND FIREARMS.

These are interesting as showing how the Indian held to his old "shooting iron" and mended and re-mended it to the best of his ability. Some date far back into the last century and have been changed from their old "flint lock" condition when percussion caps were introduced. The small powder horns were principally used for the fine priming powder which, after the weapon had been loaded, was put into the "priming pan" and ignited by the sparks from the flint.

CASE 30

530. **Long Wooden Quiver** with handle outside for holding arrows.
531. **Decorated War Club**, St. Cruz Island.
532. **Long Cavalry Sword** and scabbard of the 1812 period.
533. **St. Cruz Machete** and sheath for cutting sugar cane.
534. }
535. }
536. } **Fiji Clubs** with flattened round metal heads decorated
537. } with feathers for war and ceremonial purposes.
538. }
539. **Fiji Club** with iron head set with spikes.
540. **Figured Toy Weapon**.
541. **Bundle of Fiji Arrows**.
542. **Helmet of late Sergeant Macfarlane**, 5th Heavy Dragoon Guards, Crimea.
543. **Powder Horn** of Chief Kegedonce, South Bay Reservation.

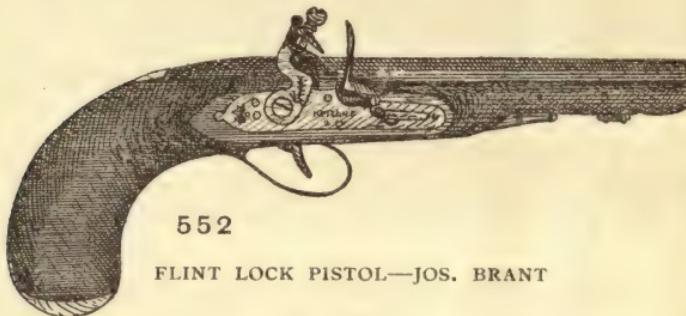
544. **Powder Horn** with the names of "Captain Robert Cook, 1814," and "D. Starnaman," his son-in-law, cut on the horn.

545. **Powder Horn** of Chief Kegedonce, South Bay Indian Reservation.

548. } **Spade Bayonet** and trenching tool used in the U.S. army.
549. }

551. **Copper Powder Flask**, Major Winnett, Drummond Island, Superintendent of Indians in 1812.

552. **Flint Lock Pistol** of Captain Joseph Brant. Brass octagon barrel marked "London" and brass mountings. Received from Mr. C. Thomas, Wellington Square, the former home of Captain Brant.



552

FLINT LOCK PISTOL—JOS. BRANT

553. **Pistol**, double barrel shotgun cut down.

554. **Flint Lock English Duelling Pistol**, platinum mountings; fine sample. From Chief Petowegesic, Walpole Island.

555. **Navy Revolver**, "Savage" pattern, 1856, from Thessalon River Reserve.

556. **Horse Pistol**, American percussion, 1850, club stock.

557. **Percussion Revolver**, long rifle barrel, self cocker. Major Winnett, Drummond Island.

558. **Colt's Percussion Revolver**, earliest pattern. Blind River, Missasagua Reserve.

559. **Pocket Pistol**, smooth bore, concealed trigger. Oshweken, Six Nation Reserve.

560. **Percussion Pistol** made up from old flint lock weapons.
Indian grave, Orillia.
561. **English Flint Lock Pistol, Double Barrel**, revolving attachment below priming pan. Rare. With great ingenuity the designer has introduced a revolving priming pan so that, after the upper barrel had been fired, the priming and touch hole, by turning this, would communicate with the lower barrel.
562. **Remington Percussion Revolver**, early style.
563. **Brass Bullet Mould**, round and conical bullets with air recesses; well made, apparently belonging to No. 554, duelling pistol.
564. **Bullet Mould**, Chief Nossenabie.



DOUBLE BARREL FLINT PISTOL.

565. **Six-Chamber Pocket Revolver**, self cocker, folding trigger, French make.
566. **English Trade Hunting Percussion Piece**, full wood stock.
567. **Hunting Percussion Rifle**, English barrel, American stock. Chief Kiyosh, Thessalon River Reserve.
568. **American "Kentucky" Handspike**, hunting rifle, octagon barrel, brass mountings and patch box for wads. Assigonac, Chippewa Reserve, Manitoulin Island.
569. **American Gallery Air Rifle**, Wikwemikong, Manitoulin Island.

570. **Single Barrel Percussion Shot Gun**, brass guard, stock gnawed by animals. Initials "S.A."
571. **Single Barrel Percussion Shot Gun**, barrel much used, lock added later.
572. **Flint Lock "Tower" Musket and Bayonet**, scroll guard, early George III. Initials "J.B., 1780," on stock, said to have been the property of Captain Brant.

These flint lock muskets are such as were used by the troops under Wolfe at Louisburg and the capture of Quebec, afterwards through the Revolutionary War, 1775-81. They carried about 200 yards and were a poor match against hunting rifles. The Tower of London was for a long period the arsenal and issuing department for British military stores. The word "Tower" is impressed on all arms that passed its inspection.

573. **Flint Lock "Tower" Musket and Bayonet**, George III type. 31st Regiment Regulars, 1812.
574. **Flint Lock "Tower" Musket and Bayonet**, brass sight, 1812 type, Fort George, Niagara. Type used by both Americans and British in war 1812-1815.

At the attack made by the Americans upon the old town of York (now Toronto) on 27th April, 1813, the troops landed from the fleet on the shores of the Humber Bay. General Pike of the American forces was on one of the ships watching the landing, which was taking place under fire from the Indians under Colonel Givens and the 8th Regiment in the woods and on the banks around the shore. Noticing a hesitancy after his troops had reached the beach the General jumped into a boat and made for the land. Afterwards he gallantly led his men throughout the attack, which lasted all day from the Humber through Fort Rouille to the Garrison Creek, finally losing his life by the explosion of the magazine when the British, overcome by the superior numbers of 4 to 1, blew up the "Old Fort" and retired. The apparent hesitancy had been caused by the officer in command giving his men the order to "prime," and halting for the purpose. In these old flint lock arms the fine priming powder was put in the "priming pan"

after the gun was loaded. Small powder horns served for this, but the use of a "pricker" in the touch hole and a rap on the butt usually sufficed for the military muskets. It is said the men acquired sufficient celerity to be able to fire two shots in a minute.

At the taking of Quebec, 1759, the British on the Plains of Abraham reserved their fire until within 40 yards of their adversaries, and the two volleys they then fired at this short range did such damage as to decide the day.

Much the same thing occurred at the battle of "Cowpens," 17th January, 1781, in the War of Independence. The Congress troops had been changing their formation, and the movement had been mistaken by the British for a retreat.



SMALL POWDER HORN.

Suddenly they faced round and delivered a deadly volley within thirty yards with such effect that the British, who were following in headlong impetuosity, were thrown into confusion and a charge from Morgan's cavalry completed the turning point of the day. See No. 580.

With the long distance weapon of modern times the contestants begin to feel one another's fire when a mile away. These flint locks come from the time when men reserved their fire until they could see the whites of one another's eyes.

574. **Long Barrel, Full Wood, Percussion Shot Gun**, originally a flint lock altered.
576. **Flint Lock Trade Hunting Piece**, brass mountings, Indian bow and arrow engraved on lock. Stock shortened.
577. **Long Bow**, Fiji Island.
578. } **Wooden Throwling Spears**, Fiji.
579. }

580. **Long Bamboo Throwing Arrow**, Fiji.

581. } **Fiji Arrows**.
587. }

CONGRESSIONAL BRONZE MEDALS.

Congressional bronze medals, issued by the Congress of the United States commemorative of the services of their Generals in the War of 1812-15.

The War of 1812-15 between the British and the United States is no exception to the invariable rule that the accounts of engagements between contesting forces in war vary according to the point of view from which they are taken. Some engagements even vary in name and naturally the successes rewarded on the one side are not rewarded on the other. The events of that war have long since passed into history. During the almost one hundred years that have intervened, the nationalities, in days previous to the War of Independence united under the same government but then politically separated forever, have learned to understand one another better and have joined hands for the furtherance of peace and advancement throughout the world. No more potent power working for good and fraternity exists than our "Independent Order of Foresters." Its influences are world-wide. Its members are not only in the United States and the Dominion of Canada, on both sides of the line in America, but also in Great Britain and all English-speaking peoples in other parts of the globe. No better instance of this heartfelt union of interest and brotherly entry into one another's feelings can be given than by the proved actions of the members of our Order. When the citizens of the United States sent their brothers in arms to serve their country in the Spanish war, the I.O.F., with true patriotism, and fatherly care for the families of their brothers, carried all their members serving at the front in the United States armies, without any increase of premium. And so again when their brothers from Canada, Great Britain and Australasia went out to serve their Queen and country in South Africa, the I.O.F.

granted the same advantages to all soldier members in the field. Better evidence of true brotherhood cannot be given, nor the value of International Fraternity for the protection of the Home and the welfare of the nations be shown to be more fully appreciated.

CASE 19

588. **Commemorative Medal** of battle of Wyoming, 1778. Representation of battle between Indians and Whites.
589. **Commemorative Medal** of battle of Cowpens, South Carolina, 17th January, 1781, when General Morgan defeated Colonel Tarleton. Obverse, Indian holding laurel wreath over the head of the victorious General. Inscription, "*Daniel Morgan, Duci Exercitus.*" Reverse, pictorial representation of the battle, General on horseback leading charge against retreating enemy. Inscription, "*Victoria Libertatis Vindex.*"
590. **Major-General Jacob Brown, 1814.** Obverse, likeness of the General in uniform; reverse, martial trophy of arms and flags supporting fasces, on it a wreath of laurel, from which suspend three tablets marked "Niagara, Erie, Chippewa; in the foreground an American eagle with raised wings standing upon the British colours. Legend, "Battles of Chippewa, July 5th, 1814; Niagara, July 25th, 1814; Erie, September, 17th, 1814." "Resolution of Congress, November 8th, 1814."
591. **Major-General E. W. Ripley, 1814.** Obverse, profile likeness of the General in uniform. Reverse, a palm tree upon which Fame, holding a trumpet and wreath of laurel in the right hand, is with the left placing a shield having on it the names, "Chippewa, Niagara, Erie." Legend, "Battles of Chippewa, July 5th, 1814; Niagara, July 25th, 1814; Erie, August 16th, September 17th, 1814; Resolution of Congress, November 8th, 1814."
592. **Brigadier-General James Miller, 1814.** Obverse, likeness of the General in uniform; reverse, scene of Battle of Niagara executed in great detail, showing the Americans charging up the hill, a battery of artillery in the foreground. Legend, "Battles of Chippewa, July 5th, 1814;

Niagara, July 25th, 1814; Erie, September 17th, 1814. Resolution of Congress, November 8th, 1814." The battle of Niagara is known in Canadian History as "Lundy's Lane."

593. **Major-General William H. Harrison, 1818.** Obverse, likeness of the General in uniform; reverse, military trophy of halberts, muskets and pennons, on which is suspended a tablet bearing the words of "Fort Meigs, Battle of the Thames." A draped figure of Valour placing a wreath of laurel on the trophy and holding in right hand a spear resting on a shield decorated with the United States Stars and Stripes. Legend, "Battle of the Thames, October 5th, 1813. Resolution of Congress, April 4th, 1818."

594. **Governor Isaac Shelby, 1818.** Obverse, likeness of the General. Reverse, representation in great detail of battle in the woods, representing cavalry charging into a line of infantry. Legend, "Battle of the Thames, October 5th, 1813. Resolution of Congress, April 4th, 1818." The battle of the Thames is known in Canadian History as "Moravian Town."

595. **Colonel George Croghan, 1835.** Obverse, likeness of the Colonel in uniform. Legend, "Presented by Congress to Colonel George Croghan, 1835." Reverse, representation in great detail of British troops in line attacking stockade, flanked by block houses, over which the United States flag is flying. In the distance are the shores of Lake Ontario and three vessels. Legend above, "*Pars magna fuit*" (In which he took a great part). Battle of Sandusky, 2nd August, 1813."

MEDALS OF COLONIAL PERIOD.

596. **Penn's Treaty Commemorative Medal.** Issued in commemoration of the first treaty of 1682. Obverse, Penn dealing with the Indians. Reverse, Treaty of 1682. "Unbroken Faith."

597. **Kittanning Medal, 1756.**

The Delaware tribe of Indians in the early struggles between the English colonies and the French fought upon the French side. Their headquarters were in the Indian

village of Kittanning, within 45 miles of Fort Duquesne, now Pittsburg. From here they harried the border lands of the British colony of Pennsylvania, attacking and scalping the settlers. A body of volunteers was led by Colonel John Armstrong across the Alleghanies to attack the Delawares and avenge their compatriots. For destroying the village of Kittanning, the Corporation of the city of Philadelphia voted honours and medals to him and his gallant band. The State of Pennsylvania has given the name Kittanning to the county which includes the battle-field in commemoration of the events which took place when it was a British colony.

Obverse, officers accompanied by two men pointing to a soldier firing under cover of a tree ; in the background, Indian houses in flames. Legend, "Kittanning destroyed by Col. Armstrong, September 8, 1756." Reverse, the arms of the Corporation of Philadelphia. Legend, "The gift of the Corporation of the City of Philadelphia."

598. **George II Peace Medal, 1757.** Bronze medal issued upon renewal of the Penn Treaties and peace between the Pennsylvanians and the Indians in 1757. Obverse, bust of George II laureated. Legend "*Georgius II, Dei Gratia.*" Reverse, a white man in the costume of the Society of Friends of Pennsylvania and an Indian seated beneath a tree on opposite sides of a Council fire ; a decorated long pipe of peace is being passed from one to the other. Above is shown the sun with expanding rays. Legend, "Let us look to the Most High who blessed our fathers with peace, 1757."

599. **Bronze Medallion, commemorating Victories in the French War, 1759.**

Obverse, figure of Victory supported by Justice and Commerce. Reverse, the Royal Arms supporting an oval on which is a Fleur-de-lys reversed. Legend, "Niagara," Johnson ; "Guadeloupe," Baring and Moore ; "Minden," Ferdinand ; "Lagos," Boscowen ; "Crown Point," Amherst ; "Quebec," Wolfe, Monckton, Townsend, Hawke.

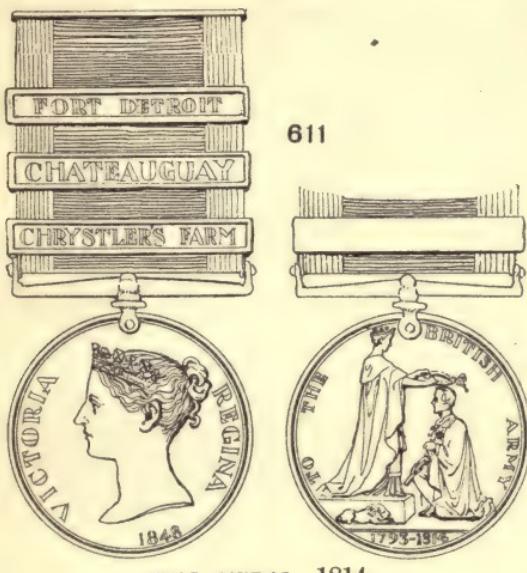
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600. **Bronze Medal,** Indian Travelling.

601. **Bronze Medal**, Imperial Order of Red-men.
602. **Bronze Token for Third-Class Passage.** The first railway opened in Canada was between Montreal and Lachine in November, 1847. This bronze token, a little larger than a half-penny, with a hole in the middle like the Indian wampum, was the first railway ticket issued in Canada.
603. **Brock Bronze Token, 1816.** At the conclusion of peace in 1815, copper tokens were issued locally in consequence of the dearth of small currency. Legend on one side, "1816, Success to commerce and peace to the world." Reverse, cherubs crowning a funeral urn. Legend, "Sir Isaac Brock, hero of Upper Canada." General Brock was in command at the capture of Detroit and at Queenston Heights, at which latter engagement he lost his life and a monument has been erected to his memory.
604. **Upper Canada Copper Tokens.** Half-penny "Plow" token, 1833, "Colonies and Commerce."
605. **Nova Scotia "Rose" Token, 1856.**
606. **Bronze Medal**, commemorative of Brant Memorial.
607. **"Foudroyant" Medal**, commemorative of Nelson's favourite flag-ship.
608. **Badge** of "Soldiers' Total Abstinence Association" of India.
609. **"Welcome Home" Medal**, City of Toronto, given by the City to each member of the South African Contingents on their return home from the war.
610. **Badge Imperial Army and Navy Veterans.**
An Association formed in Canada of residents who have served in the regular regiments of the Imperial Army and now retired.

WAR MEDALS GRANTED TO CANADIAN MILITIA.

A complete set of the Imperial War Medals which have been granted to the Canadian Militia for active service at home or on foreign service.

611. The War Medal, 1814. There was great delay in the issue of this medal to the Imperial troops, but it was at length granted in 1848 to all men of the British forces who had served in the various wars between 1793 and 1814. Special clasps were given for the principal actions in the Peninsular campaign in France and Spain under Wellington, and in the Canadian campaign, 1812-15, for the actions at "Fort Detroit, August 16th, 1812; Chateauguay, October 26th, 1813; Chrystler's Farm, November



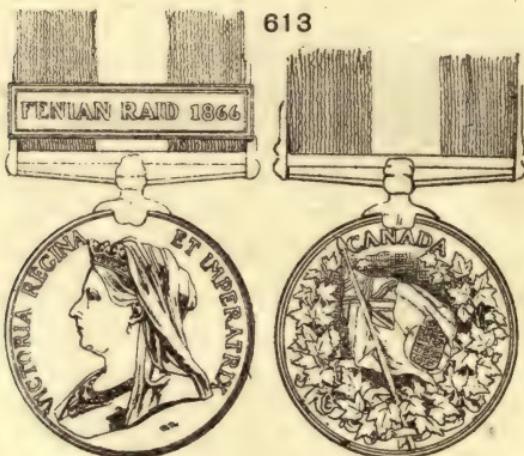
WAR MEDAL, 1814.

11th, 1813." Obverse, head of Victoria. Reverse, the Queen standing on a dais placing a wreath of laurel upon the head of Wellington who kneels before her. Legend, "To the British Army, 1793-1814." This medal, bearing the clasp "Detroit," was granted to "Chief Naudee, Warrior, Guide and Scout." See 622 for application of Chief Tomigo for this medal.

612. The Egyptian War Medal. Granted to all men serving in this war and issued to members of the "Canadian Boat Contingent" serving in Egypt which conducted the army in boats through the rapids of the Nile. Obverse, head of

Victoria. Reverse, the Sphinx, above which the word "Egypt." Clasp, "The Nile, 1884-1885." Medal issued to "Boat 40, J. Le Blanc Caughnawaga Det."

613. **The Service Medal, Canada.** After a similar delay to that in the issue of the "War Medal, 1814," this was granted in 1898 to the survivors of the Canadian Militia and Imperial Regiments which had been in active service in defence of the frontier during the "Fenian Raids" or in the "Red River Expedition" under General Wolseley. Clasps, "Fenian Raid, 1866; Fenian Raid, 1870; Red

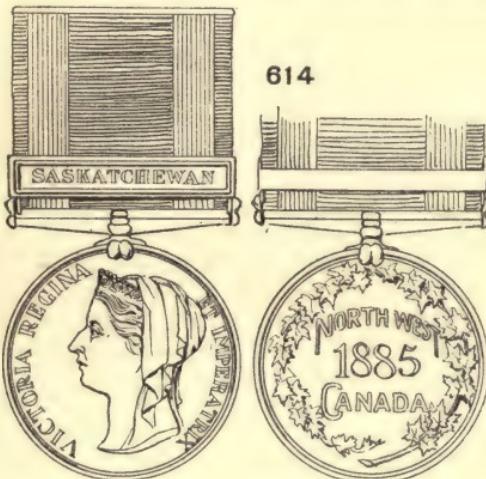


SERVICE MEDAL, CANADA.

River, 1870." Obverse, head of Victoria. Reverse, the Canadian Ensign surrounded by a wreath of Maple. The ensign bears the Union Jack in the upper corner and the Arms of Canada in the centre of the fly of the flag.

614. **The Northwest Canada Medal.** Granted in 1886 to men who had served in the Canadian Northwest in 1885 in suppressing the Riel Rebellion. The clasp "Saskatchewan" was added to all present at the actions: "Fish Creek, April 26th"; "Batoche, May 12th"; "Frenchman's Battle, May 27th, 1885." Medal with clasp issued to T. Howrie, Guide, Scout and Interpreter.

616. The South African War Medal. Granted in 1903 to all men of the Imperial Army, and of the Canadian, Australian and other Colonial Contingents who had served in the South African War, 1889-1902. Clasps were added for all principal actions to the medals of the men who were present at them. Obverse, profile of Queen Victoria, period 1900. A lace veil draped over the head surmounted by a small Imperial crown. Legend, "*Victoria Regina et Imperatrix.*" Reverse, Britannia standing erect and holding a Union Jack in the left hand and with the right extending a laurel wreath over a column of British troops of the United Kingdom and Colonial forces which is



NORTH-WEST CANADA MEDAL.

marching past; a distant view of the sea-shore with battle and sailing ships at anchor. Legend, "South Africa." Medal issued to a Canadian with clasps, "Cape Colony, Orange Free State, Johannesburg, Diamond Hill, Belfast."

617. The Victoria Cross is the highest recognition in the British Military and Naval services for personal valour, and granted only for some exceptional act of devotion in the face of the enemy. It is made of bronze of captured guns, inscribed "For Valour," and has been won by all ranks of men for notable services, such as swimming a river under

fire while carrying despatches, saving lives of comrades under heavy risk, etc. Lieut.-Col., then Lieut. Dunn, a Canadian born in Toronto, was, by the vote of his comrades in the Charge at Balaclava, granted the Victoria Cross for conspicuous gallantry in that memorable action, being the only Cross granted for that engagement.

Small copy for use with undress uniform.

INDIAN CHIEFS' SILVER MEDALS.

618. **Large Silver Chief's Medal, 1901.** Presented to each Indian Head Chief by the Duke and Duchess of York at the great meeting of the Indian Tribes at Calgary, September 28th, 1901.

619. **Large Silver Medal, George III,** early pattern.

During the early wars between the thirteen British colonies and the French, and also during the Revolutionary War, 1775-80, silver medals were granted by the British to the Chiefs of Indian tribes in recognition of and to preserve their loyalty. These were of large size silver, diameter 3 inches, with silver ring for suspension from the neck by a chain or cord. Obverse, profile likeness of the King, known as the "young likeness," with hair dressed in the manner of the Georgian period, powdered and brushed back from the forehead and with bag and large silk bow behind. King clad in armour. Legend, "*Georgius III, Dei Gratia.*" Reverse, the Royal Coat of Arms of the early period with the Fleur-de-lys of France still shown in the upper quarter.

At the outset of the Revolutionary War combined forces were raised among the Indians for the defence of Canada. Among others one was collected by Chas. d'Langdale at the instance of Capt. Ryster of a large body of Sioux, Sankees, Foxes, Menominees, Winnebagoes, Ottawas, Chippewas, Mattawattamies, whose warriors assembled under his leadership at Montreal, where a great Council was held. The certificate of the granting of one of these medals to Chawanon, Chief of the Falles Avoines, reads as follows :

FREDERICK HALDIMAND,
Captain, General and Governor-in-Chief of the Province
of Quebec, General and Commander-in-Chief of His
Majesty's Forces in said Province and Frontier.

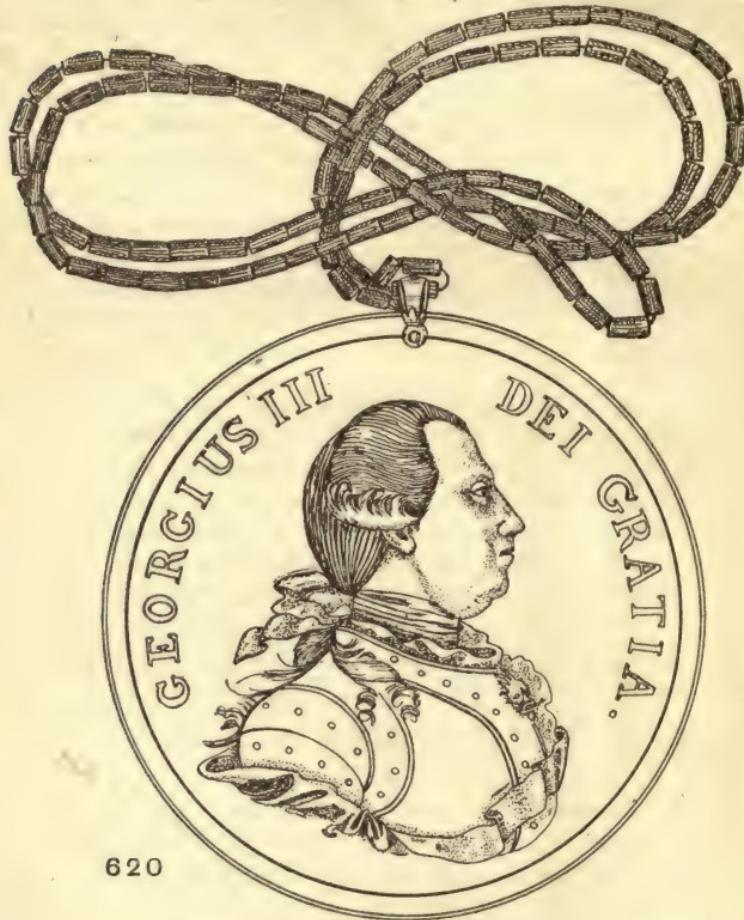
To CHAWANON, Great Chief of the Falles Avoines.

"In consideration of the fidelity, zeal and attachment testified by Chawanon, Grand Chief of the Falles Avoines to the King's Government, and by the said Chawanon, Grand Chief of the Falles Avoines aforesaid, having had bestowed upon him the great silver medal, willing all and singular the Indian inhabitants thereof to obey him as Grand Chief and direct all officers and others in His Majesty's service to treat him accordingly. Given under hand and seal at Montreal, this seventeenth day of August, one thousand seven hundred and seventy eight, in the reign of our Sovereign Lord George the third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, and so forth."

By His Excellency's Command,
FRED HALDIMAND.
E. JOY.

620. **Large Silver Medal George III**, early pattern, with "young likeness," granted to Puckeshinwa, a Shawnee Chief, father of Tecumseh. This Chief was most probably on the British Colonial side in the early wars with the French, and subsequently with Brant. He transmitted his loyalty to his son Tecumseh, who was born about 1768 and took a similar leading position in the War of 1812-15 that Brant had taken in the Revolutionary War, 1776-80. The string of purple wampum on which the medal is suspended is of shell beads of earliest type. (See 280.)
621. **Large Silver Medal George III**, early pattern, granted to Chief Oshawana, Chief of the Western Chippewas and Tecumseh's chief warrior. On the reverse is engraved the date, 1812, this being done by a local jeweller in Detroit by order of Chief Edward Naudee, son of Chief Oshawana. (See No. 354 and notes.)
622. **Large Silver Medal George III**, the later type granted by King George III to Chiefs who had been loyal and fought on the British side during the American war of 1812-15. Obverse, likeness of George III, known as the "old likeness," hair unpowdered, encircled with laurel

wreath, King clad in robes and Collar of the Garter. Legend, *Georgius III, Dei Gratia, Britanniarum Rex, F.D.*" Reverse, Royal Coat of Arms as changed towards close of reign, with shield in centre of the Arms of Hanover. Dated 1814. Medals were issued in two sizes,



620

SILVER CHIEF'S MEDAL—GEORGE III.

one large for the principal chiefs and smaller ones for the minor chiefs. The medal presented to Chief Tomigo of the Delaware Tribe.

His application for the issue to him of the war medal No. 611 reads as follows :

Medal. War 1812.

"This is to certify that I, Captain John Tomigo, of the Muncey Tribe of Delaware Indians, of the Dominion of Canada, was a loyal subject of the British Crown and fought through the War of 1812-14 with Chief Tecumseh. I further certify that I was in the following engagements, viz.: at the taking of Detroit, at Tecumseh Battle, Thames River, Canada, at the Grand River Battle, where I was wounded by a bullet in the right thigh, and I was also in the Battle of Maumee River, and that for my services and loyalty to our great father, King George III, I was awarded a large silver medal by the British Government, and I further certify that I have the rank of Captain with Tecumseh's Band of Warriors." his

Signed, CAPTAIN JOHN X TOMIGO.

Witness

mark.

JAS. GOODWIN, Comr.

COPY.

"I believe from the best information I have been able to collect that the Muncey Captain, John Tomigo, was present with the British Army at the Capture of Detroit, under the command of the late Major-General Sir Isaac Brock, Bart."

(Signed) J. B. CLINCH, Lieut.-Col.

Dated Indian Department, Supt. Indian Affairs.

London, 27th Oct., 1848.

[“A true copy of Clinch letter.” (Signed)

JAMES GOODWIN.]

623. **Small Silver Medal, George III,** same type as No. 621. Presented to Na-bon-a-au-boy, son of Chief Wa-be-che-chake, who was killed in the battle of Fort George, 1813. Certificate of his succession is as follows :

"In consequence of Wa-be-che-chake, Chippewa, of Sault Ste. Marie, having been killed in a battle during the late war with the Americans, at Fort George, his titles and marks of distinction falling to his son Ne-bon-a-au-boy, a boy of eight years of age, we, the subscribers, do hereby, with the advice and consent of his Tribe there

assembled, invest the said Ne-bon-a-au-boy with the titles and marks of distinction belonging to his father."

Dated "Drummond Island, 29th day of June, 1815."

Signed, "Jos. Winnett, Major Commanding; Wm. McKay, Superintendent Indian Affairs, D.L."

624. Large Silver Medal, Victoria, 1840. Large silver medal distributed to Indian Chiefs for personal recognition by Her Majesty, from 1840 onwards. Obverse, "young likeness" of Queen Victoria with coronet. Reverse, Royal Arms as changed at the time of the Queen's accession; date, 1840. Medals such as this, engraved with the Prince of Wales' plume and motto, *Ich Dien*, and dated 1860, were delivered by the then Prince of Wales (now King Edward VII) to Indian Chiefs during his visit to Canada in 1860. Great interest was taken by the Indians in the presence of the Prince of Wales. Among other addresses was one delivered at Hamilton: "Great Brother, the sky is beautiful. It was the wish of the Great Spirit that we should meet in this place. My heart is glad that the Queen has sent out her eldest son to see her Indian subjects. They have heard that at some future day you will put on the crown and sit on the British throne. It is their earnest desire that you will always remember them." The medal is the one given Chief Waubuno.

625. Large Silver Medal, Victoria, 1870. After acquiring the rights of the Hudson Bay Company in the Northwest Territories in 1870, the Canadian Government sent out Commissioners to make treaties with the Indians respecting the occupation of their lands. Silver medals were delivered to the Head Chiefs upon the conclusion of these treaties. The earlier medals varied in form until the Treaty No. 3, when the form of this specimen was issued. Obverse, likeness of the Queen, period 1870, head draped with a veil bound under a diadem. Around the neck a collar of pearls, from which hangs a pendant bearing the likeness of the late Prince Consort. Legend, "*Victoria Regina*." Reverse, an Indian encampment showing Northwestern teepees on the prairie at sunset, an Indian Chief in war costume and a British General Officer clasping

hands, a tomahawk struck into the ground or "buried" at their feet. Inscription, " Indian Treaty No. 6, 1876." The medal of Chief Crowfoot.

VICTORIA COMMEMORATIVE AND JUBILEE MEDALS.

626. **Silver Medal, the Marquis of Lorne and H. R. H. Princess Louise**, issued during their residence in Canada, when the Marquis was Governor-General of Canada.

627. **Bronze Medal, Albert, Prince Consort, 1861.**

Large size. Obverse, profile of the Prince. Legend, "Albert, Prince Consort, born August 26th, 1819; died December 14th, 1861." Reverse, wreath of oak and laurel leaves intertwined. Legend, " Founder of the International Exhibition of 1851 and 1862."

628. **Bronze Medal Victoria Jubilee, 1887.**

Large size. Obverse, profile likeness of the Queen as at 1887, wearing a widow's cap under a lace veil, surmounted by the Imperial crown. Legend, "*Victoria Regina et Imperatrix*" (Victoria Queen and Empress). Reverse, in the centre a figure representing the British Empire sits enthroned, with the sea in the background, one hand rests on the sword of Justice, and the other holds the orb-symbol of victorious rule. A lion is on each side of the throne. At the feet of the seated figure lies Mercury, the God of Commerce, holding up in one hand a cup filled with gold. Opposite sits the Genius of Electricity and Steam. Below five shields banded together bearing the names of the five parts of the Globe—Europe, Asia, Africa, America and Australasia—over which the Empire extends. On each side of the figure of Empire stand the personified elements of its greatness. On the right, Science and Letters of Art. On the left, Industry and Agriculture. The occasion of the celebration commemorated is expressed by two winged figures representing the year 1887 (the advancing figure) and the year 1837 (with averted head), each holding a wreath, and over all the words "In Commemoration."

629. Gold Medal Diamond Jubilee, Victoria, 1897.

Obverse, profile likeness of the Queen as of 1897, with hair plain, wearing a Court Tiara of classic form, over which is draped a widow's veil. Around the neck a circlet of pearls with the Order of the Indian Empire. Over the shoulder the Riband and Order of the Garter. Legend, "*Victoria Annum Regni sexagesimum felicite claudit XX June, MDCCCXCVII*"—(Victoria sixtieth year of her reign happily completed 20 June, 1897.) Reverse, youthful profile likeness of the Queen as at her accession, 1837; the hair plain, gathered in a knot behind and bound about by two plain bands in antique style; a wreath of laurel leaves and figures 1837. Legend, "*Longitudo dierum in dextera ejus et in sinistra gloria.*"

630. Gold Medal Diamond Jubilee, 1897. Small size.

631. Silver Medal Diamond Jubilee, 1897. Large size.

632. Silver Medal Diamond Jubilee, 1897. Small size.

633. Bronze Medal Diamond Jubilee, 1897. Small size.

"MAUNDY MONEY" OF BRITISH SOVEREIGNS.

So called from the special silver coinage of 4, 3, 2 and 1 penny pieces each, distributed annually, together with the "doles" or gifts to deserving poor persons on what, from the ceremony, came to be known as "Maundy Thursday," being the day before "Good Friday." In early days this was accompanied by the washing of the feet of the recipients in commemoration of the washing of the feet of the Disciples. An anthem, "Mandatum Novem" ("A new commandment I give unto you," taken from St. John, c. XIII, v. 34), was also sung. The "doles" were given in small baskets or "maunds," hence the name.

Examples of issues under every reign are in this collection. It will be noticed that as with the general coinage of the Kingdom so with this Maundy money—the profile of the succeeding monarch faces in the opposite direction to that of the predecessor. The direction has alternated with each reign since Charles II. The profile of Queen Victoria faced to the left. That of King Edward VII

faces the right. There are two sets of Queen Victoria, one the "young head" issued on her accession, the other the "old head" of the Diamond Jubilee, 1897, as used to the close of her reign.

In the royal usage of the "maund" in England, the number of "doles" distributed is reckoned according to the number of the years of the age of the Monarch. The first issue of special Maundy silver was made by Charles II. James II was the last English Monarch to perform the ceremony in person, but the delivery of the "doles" and Maundy money has been continued annually, usually in the Chapel Royal, Whitehall, during every succeeding reign.

CASE 31

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| 641. Charles II , 1660-1685. | 648. George IV , 1820-1830. |
| 642. James II , 1685-1689. | 649. William IV , 1830-1837. |
| 643. William III and Mary ,
1689-1702. | 650. Victoria , 1837, young
head. |
| 644. Anne , 1702-1714. | 651. Victoria , 1897, Diamond
Jubilee. |
| 645. George I , 1714-1727. | 652. Edward VII , 1901. |
| 646. George II , 1727-1760. | 653. Edward VII , second set. |
| 647. George III , 1760-1820. | |

THE SILVER CORONATION MEDALS OF BRITISH SOVEREIGNS

The striking of medals to commemorate the coronation of the Sovereigns of England, commenced with Edward VI, crowned February 20th, 1546. Specimens of this medal are exceedingly rare. Neither Mary, Elizabeth nor James I had any coronation medals issued. The collection includes specimens of every silver coronation medal subsequently issued.

The medals were dated not of the date of accession but of the date of coronation. In some instances the Queens were not crowned, and therefore, no coronation medals were issued for them.

654. Charles I, crowned February 2nd, 1626. The coronation medal shows the bust of the King in his Coronation robe, decorated with the collar of the Garter, and on his head the diadem. On the reverse is an arm with gauntlet and sword issuing from a cloud, and the legend, "*Donec Pax Reddita Terris*"—"Till peace be restored to earth," referring to the war that was then being carried on with Spain.

Henrietta Maria, Queen Consort of Charles I, was never crowned.

655. Charles II, crowned in Scotland on New Year's Day, 1652, at Scone. It was not until after his restoration, ten years afterwards, that the coronation in England took place, 23rd April, 1661, when the present coronation medal was issued. The King is shown in his coronation robes, diadem upon his head; said to be a very excellent likeness. On the reverse, the King is represented as seated, an angel crowning him, the legend, "*Everso Missus Succurrere Seculo, XXIII April, 1661*"—"Sent to restore a fallen age."

Catharine of Braganza, Queen Consort of Charles II, was never crowned.

656. James II, crowned 23rd April, 1685. The medal shows the bust of the King, with drapery, the head surrounded with laurel leaves. On the reverse, a wreath of leaves on a cushion, above which is a hand, extended from the clouds, holding the English crown, with the legend in Latin, "*A Militari ad Regiam*"—"From Martial service to Kingdom." The allusion being to his previous military and naval service.

657. Mary, Queen Consort of James II. The medal shows her head encircled with laurel leaves, the bust clothed. On the reverse the Queen is represented seated upon a mound, with the legend, "*O Dea Certe*"—"A Goddess certainly." The King was evidently proud of his wife, who was many years younger than himself.

658. William III and Mary, crowned 11th April, 1689, both represented on the one medal; busts clothed, the King's head laureated. On the reverse is a representation of

Phæton as being hurled from his chariot by Jupiter, the legend, "*Ne Totus Absumatur*"—"Lest all should be lost," reference being to the loss of his throne by James II, who was father-in-law of William III.

659. **Anne**, crowned 22nd April, 1702; a very elegant bust of the Queen, with drapery, the hair encircled with fillet, without any ornamentation. The reverse represents Minerva in the act of striking down Faction, represented as a "hydra" with two heads, and from whose body, covered with scales, issue smaller serpents. The inscription is "*Vicem Gerit Illa Tonantis*"—"She bears the office of the Thunderer."
660. **George I**, crowned 20th October, 1713. The Sovereign is shown in armour, over which is the toga, the head laureated and the hair in long flowing curls. Medal is very fine work, and portrait excellent. On the reverse the King is shown seated in an antique chair, Britannia placing the crown upon his head. There is no legend upon this coronation medal, being an exception to all others.
Sophia of Zell, Queen Consort of George I, never came to England and was never crowned.
661. **George II**, crowned 11th October, 1727. The King is shown with head laureated, hair long and flowing, bust in armour with a toga crossing it. On the reverse the King is shown seated in the antique coronation chair in which Sovereigns of Britain have been crowned since the time of Edward I. (A very exact copy of this chair is in the Oronhyatekha Historical Rooms.) A female stands before the King holding a diadem on his head, the legend "*Volentes Per Populos*,"—"By the wishes of the people."
662. **Caroline** of Brandenburg-Anspach, Queen Consort of George II. The medal exhibits a fine bust of the Queen, with drapery, her hair ornamented with pearls. On the reverse are three figures, the Queen in the centre, Religion on the right hand, Britannia on the left, with legend, "*Hic Amor, Haec Patria*"—"My love, my country," referring to the adoption by the Queen of her new allegiance.

663. **George III**, crowned 22nd September, 1761. The likeness of the King is most excellent. He is represented clothed in armour, the ribbon of the Garter and laurel wreath upon his head. On the reverse Britannia is represented crowning the King, who is clothed in Roman costume. Lying alongside is the British Lion, with the orb of sovereignty in his paws. Legend, "*Patriae Ovanti*"—“Our exulting country.”
664. **Charlotte**, Queen Consort of George III, is represented elegantly robed and with a string of pearls interwoven in her hair. On the reverse, Her Majesty is represented standing by an altar while a winged Victory holds the crown above her head. Legend, "*Quaesitum Meritis*"—“Sought by Merit.”
665. **George IV**, crowned 19th July, 1821. The head of the King is surrounded by a laurel wreath. On the reverse the King is seated clothed in Roman costume; standing behind is Victory about to place the Imperial diadem upon his head. Before him are three figures representing England, Scotland and Ireland, placing their right hands on an altar. Legend, "*Proprio Jam Jure Animo Paterno*"—“Now in his own right, with his father's spirit.” The allusion is to his having acted as a Regent in the place of King George III during the latter portion of his reign.
Caroline, his Queen Consort, was never crowned owing to differences between the royal pair. The incident of Queen Caroline's effort to obtain entry to Westminster Abbey for the coronation was of a most exciting kind and commanded intense attention at that time.
666. **George IV Bronze Medal.**
667. **William IV**, crowned September 8th, 1831. A most faultless medal both as to execution and fidelity of likeness. The King, being a bluff, burly sailor, preferred that he should be represented without any of the emblematical accessories which appear on the medals of his predecessors. For the same reason the legend, instead of being in Latin is in plain English: “William IV Crowned.”

668. **Adelaide**, Queen Consort of William IV ; a separate medal was not executed for this Queen, her head appearing on the reverse of the coronation medal of the King. It is also a very fine production.
669. **Victoria**, crowned 28th June, 1838. The profile is scarcely so youthful as the Queen appeared at the time of her coronation. Upon the head is a light veil confined by a circlet or band, probably following the idea of the consecration veil which appears on medals of the Roman Empresses. Legend, "*Victoria D.G. Britanniarum Regina F.D.*"—"Victoria, (Dei Gratia) by the Grace of God, Queen of the Britains, (Fidei Defensor) Defender of the Faith. These last initials and appellation were first adopted by Henry VIII, being granted to him prior to the time of the Reformation. On the reverse the Queen is represented seated on a dais holding the orb and sceptre. Opposite her are three female figures, representatives of the United Kingdoms, offering her an imperial diadem. It is a strange forecast that this crown differs in shape from the regal crown worn by any previous British Sovereign, being of the Imperial form as worn by Emperors or Empresses. Forty years afterwards, Jan. 1st, 1877, Queen Victoria was proclaimed as Queen of Great Britain and Empress of India, being the first English Sovereign to be proclaimed as Emperor or Empress. In a Regal crown the bands above are curved downwards in the centre; in an Imperial crown they rise upwards to a point. Legend, "*Erimus Tibi Nobile Regnum*"—"We will be to thee a noble kingdom," a promise which was well fulfilled.

Albert, Prince Consort of Victoria, was not crowned. Their marriage took place subsequently to the coronation of the Queen.

670. **Victoria Bronze Medal.**

671. **Edward VII**, crowned 9th August, 1902. An excellent and noble likeness of His Majesty, clad in his coronation robes, bearing the Order of the Garter and having on his head the Imperial crown. The legend in English, "Edward

VII Crowned." It is worthy of note that the titles to which the King was proclaimed at his coronation included, for the first time in the title of British Kings, a reference to the colonies and possessions outside the United Kingdom, being "Edward VII, R.I., by the grace of God, of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the seas King, Defender of the Faith, Emperor of India." On the reverse of the medal, which was issued in two sizes, is shown the head of the Queen Consort similarly as appearing upon the small medal.

672. **Alexandra**, Queen Consort of Edward VII. A separate medal was not issued for the Queen, her head appearing on the reverse of the coronation medal of the King. The medal is of rare delicacy, conveying the exceeding beauty of Her Majesty, who is represented in her coronation robes with strings of pearls (her favourite jewel) encircling the neck ; upon the head an Imperial diadem confining a loose veil. Legend, "Alexandra, Queen Consort."

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673. **Gold Coinage of Edward VII, 1902.** Obverse profile likeness of the King. Legend, "*Edwardus VII Dei Gra.: Britt.: Omn.: Rex Fid.: Def.: Ind.: Imp.:*"—"Edward VII, by the grace of God, King of all the Britains, Defender of the Faith, Emperor of India." This is the first instance in which the title of the King on the coinage has included recognition of his sovereignty in the "Greater Britains" beyond the seas as well as in the ancient kingdoms in the British Isles. Reverse, St. George and the dragon.

GOLD COINAGE.

5 sovereigns.
2 sovereigns.
1 sovereign.
 $\frac{1}{2}$ sovereign.

SILVER COINAGE.

Crown—5 shillings.
Half-Crown—2s. 6d.
Florin—2 shillings.
Shilling.
Six-pence.

683. **Small Bronze Jubilee Medal**, four generations. Victoria, Queen and Empress. Edward Prince of Wales, son, now

King Edward VII. Edward Duke of York, grandson; now Prince of Wales. Prince Eddie, great-grandson; now Duke of York.

688. Silver Coronation Medal of Napoleon and Josephine, Paris, 1804.

Obverse, profile likeness of Napoleon, head laureated; Josephine, antique crown. Words, "Napoleon, Josephine." Reverse, an eagle crowned with laurel wreath seated on a nest of laurel and oak leaves. Legend, above, "*Fixa Perennis In Alto Sedes*"—(Seated forever in lofty place.) Below, "*Fetes Du Couronnement Donnees a L'Hotel De Ville, An XIII.*" The date XIII refers to the thirteenth year of the Republic. The augury of the legend was scarcely fulfilled.

689. Silver Coronation Medal of Napoleon, Milan, 1805.

Obverse, laureated head of Napoleon. Legend, "*Napoleo Gallorum Imperator Italiae Rex*"—(Napoleon Emperor of the French, King of Italy.) Reverse, figure of Italy holding a cornucopia in the right hand and with the left placing the "Iron Crown" of Milan upon the head of Napoleon, who, clad in Roman toga, stands upon the opposite side of a Roman altar, on which he has placed the Constitution of Italy. Legend above, "Vltro." Below, "D. XXIII. MAII A. MDCCCV."

689. Silver Medal, Napoleon and Marie Louise, 1810.

Issued, after the divorce of the Empress Josephine, on the marriage of Napoleon with Marie Louise of Austria. Obverse, profile of Napoleon, head laureated, and of Marie Louise with antique coronet. Reverse, standing figures of Napoleon in Roman costume leading Marie Louise, on whose head is an Imperial crown, to an altar, MDCCCX.

690. Specimens of Jewels and rewards issued to members of
691. the I.O.F. for efficient services.

693. Gavel as used in Subordinate Courts, I.O.F.

694. Decorated Dagger of an Egyptian lady. Presentation made to Hon. Dr. Oronhyatekha.

- 695. Part of the Travelling Chest** of King William III, used in the Irish Campaign of 1690. Presented to Oronhyatekha by the Earl of Enniskillen.
- 696. Vase made of a Brass Shell** from Manila Bay, May 1st, 1898. Presented to Oronhyatekha by Bro. O. S. Cooper.
- 697. Topaz** from the Island of Ceylon.
- 698. Finger Ring** of Oronhyatekha, M.D., S.C.R.
- 699. Ebony and Gold Gavel** presented to the Hon. Dr. Oronhyatekha, President of the National Fraternal Congress, 1899-1900.
- 700. Trowel and Square** presented to Dr. Oronhyatekha at the laying of the corner stone of the Temple Building.
- 701. Cherry Gavel**, made from a cherry tree grown on Washington's plantation in Virginia.
- 702. Ivory and Silver Gavel** presented to Dr. Oronhyatekha by the members of the staff of the Executive Council, 1898.
- 703. Gavel used at the Institution of the I.O.F.** on the 17th June, 1874, by Col. A. B. Caldwell, Founder, and presented by him.
- 704. Gavel presented to "Oronhyatekha**, M.D., S.C.R., on the occasion of laying the corner stone of the Foresters' Temple by His Excellency the Earl of Aberdeen, Governor-General of Canada, Toronto, May 30th, 1895."
- 705. Silver Cup** presented to Dr. Oronhyatekha, "Our Chief, from Executive Committee joint initiation, Dayton, Ohio, May 17th, 1904."
- 706. Loving Cup** presented to Dr. Oronhyatekha on his return from his initiation tour, Christmas, 1903.
- 707. Three-Handed Glazed Loving Cup**, with likeness of "Spotted Horse," Chief of the Assiniboines. Presented to Dr. Oronhyatekha.
- 708. Decorated Ewer**, procession of Bacchus in alto relieveo.
- 709. Silver Marrow Spoon**, George II, 1742.
- 710. Gold Copy of the "Coronation Spoon,"** used at the crowning of the Kings of England in Westminster Abbey.

RELICS FROM THE OLD PARLIAMENT BUILDINGS, TORONTO.

CASE 11

711. Sir Oliver Mowat's Match Box, old Parliament Buildings.
See No. 2.

712. Sir Oliver Mowat's Ink Stand. Oliver Mowat was elected for South Ontario in 1857. He was Postmaster-General for Canada in the Sandfield Macdonald-Dorion Government of 1863 and was appointed Vice-Chancellor of the Court of Chancery in 1864. Resigning this position he re-entered political life in 1872, becoming Premier of the Government of Ontario, a position which he held until 1896, appointed Lieutenant-Governor of Ontario in 1897, created a Knight of the Order of St. Michael and St. George in 1892. The ministry of which Sir Oliver Mowat was Premier held office for 24 years, a record approached only by the ministry of the first Pitt, 1783 to 1801.

713-14. Card Trays for the Speaker's cards.

715. Early Pin Cushion.

716. Keys, Door Plates, Fire Shovel, from different rooms
717. } of the assembly.

719. Door Signs—POST OFFICE, WARDROBE—nameplate over a member's cupboard—LYON. (Geo. Lyon, member for Carleton, 1832.)

720. Division Bell. Though silent now, the tinklings of this little "Division Bell" have "called in the Members" on many an epoch-making occasion in the history of this country. Motions such as in the Parliamentary embroglios of Lyon Mackenzie, of strife between Col. Prince and Papineau; the threatened duel between John A. Macdonald and Col. Rankin; the "double shuffle" of 1858; the removal of the Union Parliament of Upper and Lower Canada to Quebec in 1839, and the opening of the Provincial Legislature of Ontario after the confederation of Canada in 1867. At the call of this Division Bell, from the struggles of 1837, the attaining of Responsible Government in

1842, and the advent of Provincial Home Rule at Confederation in 1867, the representatives of a Free people have recorded their votes in Parliament.

COLLECTION OF EASTERN ARMS (SUDAN, INDIA AND SYRIA)

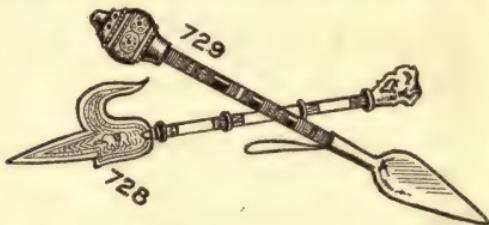
CASE 3

721.
722.
723.
724. } Short Barbed Throwing Spears.

725. **Kris Knife and Scabbard**, inlaid handle and blade, Damascus.

726. **Small Curved Knife**.

727. **Long Dagger**—blade engraved with Arabic inscriptions. The sheath made of alligator hide—Soudan.



ELEPHANT GOADS.

728. **Elephant Goad**, metal handle and curved blade damaskeened with silver designs, used by the Mahmoud elephant drivers, India.

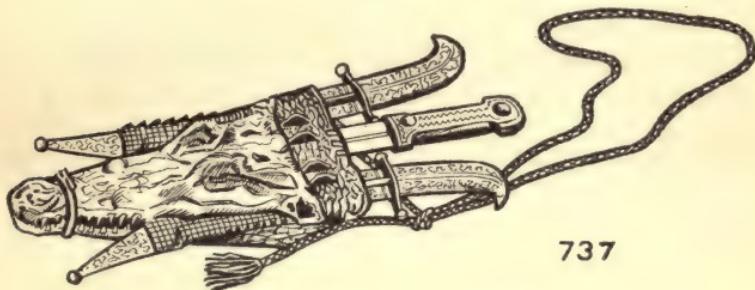
729. **Ornamental Elephant Goads**, teak wood handle bound with filigree silver. The rounded head carved and set with red stones, India.

730. **Pair of Battle Axes** damaskeened with silver designs.

731. } **Large Battle Axes**, steel blades damaskeened with silver
732. } designs and with brass figures inset.

733. **Kris Knife and Scabbard**, inlaid handle and blade, Damascus.

734. **Elephant Goad**, metal handle and curved blade damaskeened with silver designs, used by the Mahmoud elephant driver, India. Another with combined battle axe and goads, wood handle covered with shagreen.
735. **Pair of Battle Axes** damaskeened with silver designs.
736. **Scabbard** made of lizard heads and skins—Assouan.



737

ALLIGATOR HEAD SCABBARD.

737. **Alligator Head Scabbard** and twisted leather cord. Three daggers inserted—curved metal handles and blades engraved with Arabic inscriptions, Assouan.
738. **Long Curved Scimitar** and velvet scabbard, Smyrna.
739. **Mace** with carved oval head and long leather curved handle for elephant attendants, India.
740. **Long Straight Sword**, cross headed handle in style of Crusaders' swords, Soudan.



741

SPIKE HEADED METAL MACE.

741. **Spike Headed Metal Club** or mace, in style of Crusaders, Soudan.
742. **Metal Club or Mace**, head of six semicircles, grip leather covered, Assouan.
743. **Curved Scimitar and Scabbard**, Smyrna. Same style as No. 738.

744. **Large Spears** (2), head flat with six points engraved in Arabic figures, Assouan.
745. **Combined Battle Axe and Goad**, damaskeened.
746. **Norwegian Hand Mangle**. A very good example of the application of artistic decoration to a common household and useful implement. In the long hours of the Norwegian winters the inhabitants, having been taught "handicrafts" in their public schools, can pleasantly and profitably pass their time in adding to the beauty of their homes and producing work for commercial purposes. In all wood countries similar instruction in the art of wood carving might well be given. Switzerland, Norway and Sweden excel in this.
747. **Pipe of Peace** presented "To our Great and Good Chief Dr. Oronhyatekha, S.C.R., from 'The Last of the Mohicans' and kindred Tribes of Hamilton, Co. 6, Cincinnati, Sept. 16th, 1902."

CURIOS FROM FOREIGN PARTS.

CASE 18

748. **Branch of Lace Tree**, the fibres beaten out and separated, Jamaica.
749. **Mat made from Lace Tree**, with pressed flowers of Jamaica.
750. **Fan made from Lace Tree**, with pressed flowers of Jamaica.
751. **Locust Bean**, Nassau.
752. **Strings of Beads** (four), made of seeds, Jamaica.
753. **Napkin Rings** (two), made of seeds, Jamaica.
754. **Jewel Box** made of shell of fruit, and carved, Jamaica.
755. **Carthaginian Bowl**, carved by prisoners. Carthaginiæ, South America.
756. **Small Carthaginian Bowl**, carved by prisoners. Carthaginiæ, South America.

757. **Hat** made of "loofa," from Nassau, Bahamas.
758. **Silver Leaves** from trees in garden of late Cecil Rhodes, at "Grothe Schuss" at Rawebosche, near Capetown, presented by Mr. Wm. R. Surrins.
759. **Cingalese Tortoiseshell Comb.** The men wear their hair long, drawn back and confined by these combs. Ceylon.
760. **Pipe** carved by Boer prisoners in Ceylon (Colombo). The arms of the Transvaal, motto EENDRCT MAK'T, MACT.
761. **Native Head-dress** worn by men in New Guinea. A long wooden comb, decorated with parrots' feathers and tips from the tail feathers of lyre birds.
762. **Egg of the Emu**, Australia.
763. **Platipus** or "Duck-bill" of Australia, almost extinct.
This little animal has excited the greatest interest on account of its extraordinary shape and singular habits. In size the largest do not exceed 22 inches in length. It is an aquatic and burrowing animal formed expressly for residence in the water or under the ground. The fur is thick and soft, the ears, which are only small openings, like those of the seal, can be closed at will. The feet are furnished with webs for swimming and claws for burrowing. The webs on the front feet extending beyond the claws but on the back feet are smaller leaving the points of the claws free. It makes long tunnels from the water of the shore to its nest and has been known to burrow two feet in length, through gravelly soil, in 10 minutes. The animal feeds on insects and can run on land or swim in water with equal ease. The beak, shaped like a duck bill, is not a horny bill but is formed by the skin, looking like old leather, which is stretched over the elongated bones of the jaws which form the framework.
- 764.) **Boomerangs** (two), Australia. The weapon is held by one end with the rounded side uppermost, and thrown outwards with much force. Should it fail to hit the object aimed at, it may return to the thrower.
- 765.)

765. **Mandarin's Hat**, China. The queue or "pig tails" of the Chinese are not always real, the natural hair being eked out with other hair and silk to acquire the required length.
766. **Shoes of the Chinese**.
767. **Shoes of the Japanese** for wet days.
768. **Shoes of the Japanese** for dry days.
769. **Leather Moccasins** of American Indians.
770. **Wooden Shoes** of Denmark. Tufts of straw are put in to keep them on the feet.
771. **Model of Burmese Temple** for household devotions.
772. }
773. }
774. } **Mexican Indian Pottery** (three).
775. **Tails of Lyre Birds** (three), becoming rare. New Guinea.
776. **Bunch of Peacock Feathers**.
777. **Cane** made of single sheets of paper stuck together by a convict.
778. **Roll Wood Fibre**.
779. **Star Fish**, large size, from Bahamas.—See Case 6, No. 15.

REPLICAS OF ARCHITECTURE AND STATUARY.

THE THREE MOST CELEBRATED "CAMPANILES" OR
BELL TOWERS OF ITALY.

CASE 33

780. **Campanile of St. Marc's**, Venice, commenced in A.D. 900 and completed in the 16th Century, and was 325 feet high. This is the model of the original Campanile, which carried the bells for the adjoining Cathedral of St. Marc. The access to the Tower was up an inclined plane, and it is said that Napoleon I, after his entering Venice as a conqueror, was the first and only man to ride on horseback to the summit. From faulty foundations and want of repair the Campanile fell in 1903, but is now in process of reconstruction.

781. **Campanile of Giotto**, Florence, the work of the renowned artist and architect Giotto, commenced in 1334, Italian gothic style, and, artist like, profusely adorned on the exterior with inlay of marbles and elaborate carvings.
782. **Campanile or "Leaning Tower"** of Pisa, commenced in 1174 and completed by Tomaso Pisano in 1350. It is 179 feet high, 53 feet in diameter. The top overhangs the base 13 feet, due to a defect in the foundations, occurring when the tower was half erected. In continuing its construction the architect was satisfied of the stability of his foundations and corrected the incline in completing the building. In the four upper storeys the columns on one side are higher than on the other in order to reduce the overhang, and the heaviest bells are also placed on the upper side to assist in balancing the weights.
783. **The Baptistry of Pisa**, commenced in A.D. 1153 and completed in the 14th Century. The circular interior has a peculiar effect; when the four notes of a chord are sounded, the full chord is echoed. Within is also an eight-sided font, 14 feet in diameter, used when baptism by immersion was practised.
784. **Columns** of the Temple of Vespasian, the Forum, Rome.
785. **Columns** of the Temple of Saturn, the Forum, Rome. These relics of the magnificent marble edifices which surrounded the Forum give some idea of what was the glory of Rome when the Roman nation were the conquerors and rulers of the then known world.

THE MOST CELEBRATED STATUES OF VENUS.

The Goddess named "Venus" by the Romans and "Aphrodite" by the Greeks, was considered by both nations as the impersonation and guardian deity of female beauty and love. Ancient art revelled in every phase of her many sidedness. Beautifully executed replicas of the most celebrated are here.

786. **Venus of Milo**, attributed to the unrivalled Greek sculptor Praxiteles, represents the goddess in all the glory of majestic womanhood. When dug up in the Grecian Island of Melos the arms were wanting and the artists of the world have not been able to agree upon their reproduction. The original was brought to Paris. It was buried for security during the war between the Allied forces and Napoleon I, and again during the Franco-Prussian War, and is now once more restored to its position in the gallery of the Louvre.
787. **Venus of the Capitol** was found in the excavations of Mont Viminal at Rome and is now in the Museum of the Capitol. It is considered to be the work of Praxiteles, as it most nearly agrees with descriptions given by early Roman writers of a statue of Venus by this sculptor, the original of which has not been found. Expert criticism is of opinion that the goddess is represented in her attribute of personal beauty—the statue of a lovely woman but not of a lofty goddess, the pose of the head and neck being more human than divine. The conception of the statue has been followed by many artists, both ancient and modern, and is averred to have suggested that of the Venus of Cleomenes. The statue is supported by a vase covered in part by drapery.
788. **Venus of Medici**, the work of Cleomenes the Athenian, about 150 B.C., excavated in the sixteenth century from the Villa of Hadrian near Tivoli. It was obtained by the Medici family, whence its name, and after being in their Palace at Rome was brought in 1680 to the Uffizi Palace, Florence. It is considered the most remarkable of all the statues of Venus by reason of its perfect symmetry, exquisite grace, and purity of divine and elevated ideal. In height the figure is 4 feet 11½ inches, and in its proportions is considered, the world over, to be the standard of excellence for the proportions of perfect womanly form. Youthful figures of Love and Longing, together with a Dolphin, referring to the myth that the goddess arose from the foam of the sea, form the support.

789. **Venus of Canova**, the work of Canova, the most renowned of the more modern Italian sculptors, is worthily comparable with the productions of ancient art. Venus is represented as returning from the bath.
- 789 a. **Venus of Thorvaldsen**, a reproduction of highest modern Danish art. The Goddess is holding in her hand the apple which had been awarded her by *Paris* as testimony of her excelling in beauty.
-
790. **The Greek Slave**, by Powers, an American sculptor long resident at Rome. The reputation of the artist was raised to the highest rank at the International Exhibition of 1851, by the perfect combination of pathos and beauty in this statue.
791. **Apollo Belvidere**, Vatican, Rome, was excavated in 1503 from among the ruins of the ancient Antrium and placed by the Pope Julius II in the Belvidere of the Vatican, whence its name. Apollo, the characteristic divinity of the Greeks, the god of music, poetry, art and health, is here represented as the highest ideal of manly beauty. As the Venus of Medici is of the female form, so the Apollo Belvidere is considered to be the model of perfect proportions for man.
792. **Augustus Caesar**, Vatican, Rome, one of the most commanding statues of ancient art. The great Emperor is portrayed in his reputation as a soldier and an orator. The work on the breast-plate is in wonderful detail.
793. **Portrait bust of Her Majesty Queen Victoria**, period of the Jubilee.
794. **Portrait bust of Oronhyatekha**, by Pugi, Florence.

MARINE SHELLS, CORALS AND SPONGES.

The collection of these beautiful examples of Natural History contains more than one thousand specimens, mostly from the West Indian and Southern Seas and the Pacific Islands and California coast; many of considerable variety and excellence. They are mainly

distributed through a number of cases with a view to artistic grouping and the better display of their individual beauty rather than to technical classification. Examples of the more important classes are carded as they occur in some of the cases; the similar examples can thus be recognized where they are duplicated in the others. It would be impracticable in the space of this collection to classify and enumerate all the specimens as in a technical museum, but those interested will recognize the many varieties, and enjoyment may lead to further research.

CASE 4

1. **Madrepore Coral.** A specimen of particular beauty in which the little cups or buds are clearly separated.
2. **Brain Coral,** resembling the human brain.
3. **Star Coral.** A specimen with the little stars in great detail.

Larger specimens of these corals are seen in the glass case standing in the centre window and smaller ones distributed through the other cases.

CORALS—These are each built up from their base by small creatures called "polyps," near allies of the "Sea Anemones." A mouth at the top of the little animal is furnished with a number of feelers or arms that spread out and assist in procuring food from the water, while the chalky matter forming the hard coral is deposited and built up at the foot or base, forming a support or skeleton for the animal increasing with its growth. Each polyp sits in its little cup with its feelers spreading out above, looking very much like the flower of a Japanese chrysanthemum.

Some species are called *Endive Corals*, from their resemblance to vegetable growths. In these the polyps are large, and each one forms a separated coral. Examples of these are the oval **Mushroom coral** (case 9, No. 20), chiefly from the Indian Seas. This species does not build up in reefs, but is only attached for a time to the rocks, each mushroom-like body growing alone.

The **Tuft coral** (case 6, No. 12) grows each in a separate branch. The base is a massive stem, thickly branched and terminating in a bunch of cells at the tip.

True Corals, forming the greater number of the species existing in the hot seas, principally under the tropics, grow as communities, thus building up the great masses of coral which become islands and reefs. Of these, in the **Madrepore corals** (No. 1) the polyps usually build out large branches on which a multitude of polyps has each a little bud of its own. The **Star corals** (No. 3) do not branch, but form solid mounds, on which the animals are sown over the surface like stars in the heavens, the cell of each polyp remaining distinct. In the **Brain corals** (No. 2) the animals are not altogether separate, but form long, meandering rows attached side by side to each other, with solid divisions separating the rows and forming convolutions resembling the human brain.

The island groups of the Bermudas and Bahamas of the Atlantic, and the coral islands of the Pacific have been built up from the bottom of the sea by the little animals of these varieties, aided by the parts broken off by the violence of the sea and washed up upon the reefs. Their work is still going on, and a look down into the "sea gardens" far below in the clear sea waters is a revelation of wondrous beauty.

The **Red corals** or commerce come mainly from the Mediterranean Sea, although some varieties (case 9, No. 28) are found in the Southern waters.

TOP SHELF

4. } **Venus Shells.** A number of bivalves of the family
5. } **Veneridae.** The shells of this family are often beautifully
sculptured and coloured. The species called in scientific
language "venus mercenaria," is the common clam which
forms such a favourite article of food.

MIDDLE SHELF

6. } **Large Strombs,** or "Fountain Shells" from the West
7. } Indies, of which a number, particularly of the pink varie-

ties will be seen in other portions of the collection. Great quantities of these shells are imported to Europe, where they are ground into powder and then used in the manufacture of fine porcelain.

CASE 6

A variety of shells belonging to the great invertebrate class of **Mollusca** or "soft-bodied animals," being those which have no spinal cord or backbone (*vertebræ*) and so require shells in which, for their protection, they can cover themselves. These houses they carry about with them and build up in size with their growth in age. In this class are included such various forms as the **Octopus**, the **Nautilus**, and all **Slugs** and **Snails**, **Sea-shells** and **Bivalves** such as the oyster and the clam.

FIRST SHELF

1. **Rice Shells**, belonging to a family called the "Olives" (*Olividæ*), in which the animal when extended outside almost covers the shell.
2. **Needle or Augur Shells**, from tropical waters, long, and the bands winding to a sharp point.
3. **Murex Shells**, from Southern California and the Bahamas. These animals feed on other molluscs, cutting into the shells of their prey with the sharp-toothed edges of the long armature which projects from their own shells.
4. **Strombs**, or "Wing-shells." A class of univalves whose shells have wide-mouthing openings and are formed in layers winding around one another and overlapping with the growth of the animal. Owing to the differing colours of the layers of these shells they are much used for making cameos. Some of this variety of Strombs grow to a very large size, weighing four or five pounds each.

SECOND SHELF

6. **Zebra Shells**. Beautiful little zebra-marked shells, inhabitants of the hot seas and belonging to the family of *Neritidae*, or "Sea Snails."

7. Bleeding Tooth Shells, so called from the peculiar formation of the interior of the shell, where markings like teeth and gums are seen. They are of the "sea snail" family and found only in the tropical seas. In some of the Pacific islands they are used as money.

THIRD SHELF

8.) Helmet Shells, belonging to the family of **Cassididae**, or **9.) "Helmet Bearers."** Several species of this family are used for the carving of cameos, the shell being formed in two layers of different colours, white on orange, white on dark red, yellow on orange, the upper layer being light coloured and the lower of darker shade.

FLOOR OF CASE

10.) Tritons, Sea Trumpets, or "Conch Shells." Very handsome shells, varying greatly in their colourings and inhabitants only of the hot southern seas.

While always associated in classical mythology and in pictures and sculpture with the Marine Deities, whose name they bear, these shells are still used as trumpets by some of the South Sea Islanders, a round hole being bored near the tip for the purpose of producing the sound.

These shells sometimes attain to a large size, a foot or more in length.

12. Tuft Coral. A beautiful specimen, the flowers at the tips largely developed (see "Corals," case 4).

13.) Millepore Coral.

These *Millepora*, or thousand pores, are another of the great reef-building genus of corals. They grow in communities with many branched and smoothly-surfaced forms. They vary from the *Madrepores* in that they are built up not by true polyps like sea anemones, each growing in its own separate cell (see "Corals," case 4), but in smooth, solid-looking bodies, by a description of "jelly-fish" spreading over the surface and communicating with the interior of the formation through the thousands of small holes distributed over the outer surface. These holes are exceedingly minute. Like the *Madrepores*, these *Millepores* live

only in the deeper waters. When these branches are broken off by the action of the surf the animals on the surface die, and the branches being thrown by the waves up above high-water mark, become incorporated by the sand worn from their masses, and so form the reefs and islands above the living masses.

- 15.) **Cushion Star Fish.** So called from the thick, rounded
16.) form of its rays.

These belong to the group termed "Five Fingers," and are very large specimens of a species from the Bahamas, the common star fish of the Northern Atlantic shores being much smaller.

17. **Common Star Fish**, or "Five Fingers."

STAR FISH.—In life these animals are soft and flexible. On the under-side are myriads of small tentacles or feet, somewhat larger in the cushion variety, by which they effect their movement. The mouth is in the centre, underneath, and without teeth. It feeds on shell fish, and by folding its arms over its prey, holds the shells firmly to its mouth, and after dissolving the contents throws the shells away. (See case 9, No. 11, for another variety.)

CASE 7

1. **Glove Sponge.**
2. **Finger Sponge.**

- 3.) **Bath or Horse Sponge.**
- 4.)

SPONGES.—When alive these creatures are soft and composed of living, gelatinous or jelly-like cells, of which the material we call sponge forms the frame or skeleton. Sea water, which contains organisms on which the cells feed, is constantly drawn in through the "pores" or small holes of the sponge, and then, after the food has been extracted, driven out through the large holes or "oscula," such as can be most plainly seen in the "glove sponge." All this living jelly material has to be removed by drying before the sponge is adapted for commercial purposes.

5. **Hard Sponge.** A hard variety of sponge, appearing at first to resemble the Millepore corals. The texture is not elastic like true sponges, but firm, hard, and yet very porous. The minute " pores " by which the water is drawn in are so small as to be scarcely discernible, the great majority requiring a magnifying glass for their observation, but the large apertures through which the water is passed out are clearly seen. Owing to its being so porous the sponge, though looking so solid, is scarcely heavier than cork. For a larger specimen see case 8, No. 12.
6. **Sea Urchins, or Sea Eggs.** So called from their outward appearance. In life the light, tender shells are covered with numberless tiny spines sticking out like the quills of a hedgehog, for which reason they are sometimes called " Sea Hedgehogs." Each spine is movable in different directions at the will of the owner and works on a ball and socket joint. The balls of these are seen on the surface of the shell; the sockets are in the bases of each spine, but when dead the membrane attaching the spines to the balls dries up, so that they fall off at the slightest touch. In life the spines are as sharp as needles, and form a protection to the animal. The putting of the hand or foot on a living sea urchin is an unpleasant experience. The smaller, green-coloured specimens so beautifully marked are from the Bahamas.
7. **Cake Urchins.** Of the same species, but a different group, called " Shield Urchins," from their flattened form.
8. **Keyhole Urchins.** Remarkable for the oblong openings resembling keyholes. This group is almost perfectly flat like a pancake.

The "Urchins" are peculiar in the method of the growth of their shell. In other shell fish the new growth is added gradually at the edges of the outward opening, the interior of the shell thus increasing in depth and capacity. In the urchins the rounded or globular shell in which they are contained grows evenly and larger around them with the increase in the age and size of the occupant within. It will seem strange that a globe should thus expand without

breaking. It will be noted that the shell is divided into a number of separate pieces or plates with slight outward curves; as the animal within grows fresh deposits of chalky matter are added on the interior edges of these plates, so that the plates increase regularly in size, still keeping their place and preserving the whole outward general form.

SECOND SHELF

9. **Horny Coral.** A piece of this variety resembling mauve sea weed attached to and growing on a piece of "Star Coral." Other specimens of this "Horny Coral" are suspended on the pillars of the Room.
10. **Fan Coral,** called also **Sea Fan**, a name very appropriate to its appearance. In life the branching arms are united by a transparent, jelly-like membrane, which also covers the branches and bears the living polyps on its surface. When dried this membrane disappears, leaving the skeleton form of the branches.

BOTTOM SHELF

11. **Hawksbill or Tortoise Shell Turtle.** So called from the curved formation of its beak. This turtle inhabits the warm American and the Indian Seas. The plates upon its back overlap one another and form the "Tortoise shell" used for combs, spectacles and various ornaments. The shell on the back of this specimen is not in the condition as appearing in its natural state, but has been polished.

The common "Mud Turtle" of Canada varies from these Sea Turtles in that the plates on its back join one another instead of overlapping and its feet are furnished with webs and claws for crawling on land instead of being fins or paddles.

The specimens of corals have been noted in other cases.

CASE 8

FIRST SHELF

1. **Sunset Shells.** Of oval form with radiating lines of colour.

- 3.) **Scallop Shells.** Some with smaller shells fixed ornamente-
4.) ally on them, others in a state of nature. The hinges of
the valves of these shells are flattened and spread on
either side somewhat like the wing of a bird. In life the
animal effects its motion by opening and closing its shells,
a single stroke carrying it several feet.

In olden days Scallop Shells were worn by Pilgrims to
the Holy Land. Scott refers to this in some lines in
“Marmion,” where he describes the Holy Palmer who
had made pilgrimage to Jerusalem:

“The Scallop Shell his cap did deck,
The Crucifix about his neck
Was from Loretto brought.”

In modern and more prosaic days they have, from their
flattened form, been used for dishing up the dainty
known as “scalloped oysters.”

5. **Tulip Shells.** Fine specimens of a group, some species of
which grow to great size, nearly two feet in length, all
bearing the variegated markings which have given the
name.

6. **White Stromb Shells.**

7. **Spindle Shells,** of considerable size (see case 9, No. 15),
from the West Indies. Two very large specimens of
“Spindle Shells” may be seen among the statuary in the
glass recess.

- 8.) **Glove Sponge** (see “Sponges,” case 7).
9.)

- 10.) **Cushion Star Fish** (see No. 15, case 6).
11.)

12. **Hard Sponge** (see No. 5, case 7).

BOTTOM OF CASE

13. **Star Coral.**

14. **Brain Coral.**

15. **Sponge** and **Millepore Coral** growing on the same rock.

16. **Pyramid Coral.**

CASE 9

A large number of interesting and beautiful shells.

1. **Tent Shells** from California, with beautifully marked surfaces.
2. **Cone Shells**, with brown stripes, from Japan, and specimens with dark brown spots on white ground, from the Philippine Islands. Both the above belong to the family of the "cones," so called from the cone-shaped form of all the species. The opening is long and narrow, extending in full length along one side of the shell.
3. **Mussel Shells**. Very large specimens, with the shells polished, bringing out the beautiful blue colour and markings.
4. **Harp Shell**, from the Red Sea.
5. **Harp Shell**, from the Dead Sea.

These "Harp Shells" gain their name from the unusual deep grooves and ridges on their surface, and the bold, sweeping curves of their lines.

6. **Music Shell**, belonging to the "Volute" family, so called from the series of rounded curves of their form. The species of the "Musical Volute" is remarkable for the fancied resemblance of its markings to the lines and notes of music. The lines are considered to represent the clefs, and the dots the notes.
7. **Bat Volutes**. Excellent specimens of this variety showing the bold and variegated splashes of contrasting brown and whitish tints. The large Volute with angular, wavy markings is a rare example of this species.

NEPTUNE'S BOAT.—Two large specimens of this family of "Volutes," large and rounded in form, yellow in colouring, and with deep, oval recesses, may be seen in the glass Statuary case.

SECOND SHELF

8. **Black Ear Shells**, *Haliotis* or "Abbalones," from California.
9. **Green Ear Shells**, from Australia.

These "Sea Ears" would at first appear from their shape to belong to the family of "bivalves" (two valves), instead

of, as they do, to the "univalves" (one valve), the opening being so very large in proportion to the coiled portion of the shell. The outer lip is perforated with oval holes in order to admit the water to the branchiæ or gills, and are made at regular intervals as it increases in size. The substance of the shell is brilliant and iridescent in its colourings, and they are very largely used for the making of buttons.

10. **Mitre Shell**, from the Philippine Islands, another of the "Volutæ," long-spired in shape and markings, resembling the mitres of priests.
11. **Sea Basket**. This rare animal belongs to the family of the **Star Fish**, or "Five Fingers," and is remarkable for the development of the central arms. From the central disk spring five arms, each dividing into two arms, and these subsequent arms each dividing again into two, the final branches being numbered in thousands. When alive these arms and tendrils are all supple and flexible, waving and expanding outwards a foot or more across, but when dried contract and take the appearance of a basket. By means of these tendrils it hooks in and enfolds the shell fish on which it feeds in the same method as its more simply formed brethren (see case 6, Nos. 15, 17).
12. **Sea Horses**. Specimens of the curious little fish found on the Atlantic coast of America, whose appearance readily explains its name. When swimming the fish moves with its body erect and head in horse position. A peculiarity of the eyes, which are very projecting, is that they are moved independently of each other, or one may remain motionless while the other looks about in different directions. The most extraordinary thing of all is that the males have a pouch or sac in which the eggs placed by the female are carried until they are hatched; this is situated on the breast, and is a provision strikingly akin to the pouch in which the kangaroo and the opossum protect and carry their young.
13. **Thorny Oysters**, from California. Instead of being smooth as in the common varieties these have large spikes radiating from the surface of the shell.

14. **Tun Shell**, so called from its rounded barrel shape. It belongs to the same families as the "Helmet Shells."
15. **Spindle Shells**, from the West Indies. As can be readily seen, the name is given from the resemblance of the shell to the "spindle" or "distaff" used in spinning wheels. Sometimes the shell is used for a lamp, the oil being put in the cavity of the body, and the wick drawn up through the long extension. Much larger specimens will be seen in the other cases.
16. **Argonaut, or Paper Nautilus Shells**, from California, a creature belonging to the same family of Mollusca as the Octopus, and only the female possesses a shell. The shell is extremely light, fragile and transparent, hence the second name. The first was given by the ancient Greeks, from a belief that at times the animal floated on the surface of the sea, using its shell as a boat and its arms and tentacles as sails and oars. Thus they gave it the name of "Argonaut" in allusion to the story of the adventures of the famous ship "Argo," and her crew, in their Golden Search.
17. **Pearly Nautilus**. A larger and stronger variety. The only remaining species of this family of Molluscs which in former days were very numerous. A very great number of shells of extinct species of the order have been found among the rocks in the Southern Seas, but this is the only living variety.
18. **Sections of Pearly Nautilus**. These show the curious chambers into which the interior of the shell is divided. As the animal grows it continues to enlarge its shell by the addition of new chambers, each connected with one another by membranous tubes passing through the holes in the centre of the walls or bulkheads. The age of the animal can thus be inferred from the number of chambers in the shell.
20. **Mushroom Coral**. A fine specimen (see "Corals," case 4.)
21. **Stellars Chiton**, sometimes called "Venus' Seaboat." An exceptionally large specimen (9 inches in length), of the

species of "Chiton," or "Mail Shells," so called because their shells are jointed like pieces of plate armour. In this they resemble many varieties of beetles. The plates overlap and are held together by the membrane of the body, and when alive the Chitons can roll themselves up in a partial manner like the common woodlouse. This specimen is placed on its back so that the plates may be seen from the inside.

22. **Marbled Chiton.** A smaller specimen showing the appearance of the outer side and the jointed plates.

23. **Tiger Triton,** beautifully marked specimen.

24.) **Sea Trumpets.** Further examples of the "Triton" or
25.) "Sea Trumpet" family (see case 6, No. 10).

26. **Cameo Shells.** Family of the Helmet Shells.

27. **Top Shells,** of pearly character and spiral form, are vegetarians feeding on sea weeds. The red splashed specimen is from Bahamas.

28. **Red Coral,** from the Southern Seas, a variety growing in branching forms from the rocks, but not so firm and dense in character as the red and pink true corals used for commerce, and found only in the Mediterranean.

29. **Cowry Shells.** Found principally in the Pacific and far Eastern Seas. Some varieties have been largely used as money by the native races. There are many varieties, and their colourings are very variable. The large "Panther Cowry" is noticeable for its rich, spotted markings, and the "Deep-toothed Cowry" for the grooved, wrinkled edges of the lips.

There are very many more varieties of sea-shells, particularly of the smaller ones, distributed through the cases. The specimens above described will assist in the recognition of the habits of their makers, and conduce to the study of the other varieties. The notes are largely taken from "The Illustrated Natural History" by the Rev. J. G. Wood.

COLLECTION OF BIRDS.

CASE 5

On first shelf are a dozen well-known Canadian Birds:

American Robin is one with which we are all familiar; the greater number of the robins seen in Ontario leave for the winter, though a few remain in sheltered places, feeding, until spring, on the various berries still hanging on the trees and shrubs.

Magnolia Warbler.—One of the most beautiful of the Wood-warblers. About twenty-five different kinds of these little birds visit Ontario every summer; most of them have patches of bright yellow on some part of their plumage; one of the commonest—the Yellow Warbler—is altogether of this colour.

Crossbill.—Flocks of these birds may often be seen in winter feeding on the cones of spruce and hemlock, having come down from their native north. The tips of the bill do not meet in the usual manner, but are bent aside, so as to cross each other, and thus form a suitable instrument for splitting and opening fir-cones.

White-crowned Sparrow.—One of the largest and handsomest of the nine or ten native sparrows commonly found in Ontario. In spring it frequents bushes and brambles beside the country roads, but rarely visits the towns, where the “English Sparrow” ever reigns supreme.

Baltimore Oriole.—The brilliantly contrasting black and orange plumage of this bird always attracts attention; the female is not so brilliant, but she builds the beautiful woven nest that hangs from the ends of the branches, so conspicuously, when the trees have lost their leaves.

Red-winged Blackbird belongs to the same family (Icteridæ) as the Oriole; many of them build their nests among the reeds in marshes east of Toronto Bay. The scarlet patch on the shoulder gives quite a smart military appearance to their deep black plumage.

Blue Jay.—Called by the lumbermen “Whisky Jack”—a bold and most inquisitive bird, a persistent thief, snatching up anything that may be left about the camp, and rapaciously going around in small companies, sucking eggs, mobbing other birds, and generally making mischief.

Red-headed Woodpecker.—The male woodpeckers always have a patch of red or yellow on the head; but in this species the whole head of both male and female is covered with red feathers. In Ontario it is a summer resident only.

Golden-winged Woodpecker or “**Flicker.**”—The spread wings and tail of the specimen in this case show well the golden shafts of the quill feathers, which give it its name. This bird does not climb trees so frequently as the other woodpeckers, but spends much of its time on the ground, digging up ants’ nests and licking up the inhabitants; for which work its curved bill and long, slimy tongue are admirably adapted.

Belted Kingfisher.—This is the only kingfisher that visits Canada, though there are about one hundred and eighty known species; most of them are found in the tropical regions of the Old World.

Ruby-throated Hummingbird.—Last, and not least on this shelf, is an example of the one species of these “feathered gems” that comes to Eastern Canada; four other species are found in British Columbia, for Hummingbirds, like butterflies, are fond of mountainous districts.

SECOND SHELF

Three very beautiful specimens of the Bird of Paradise Family:

Scale-breasted Rifle-bird,

Magnificent Bird of Paradise,

The King Bird of Paradise.

And **Raggia’s Great Bird of Paradise** under a glass shade in the adjoining window (see No. 51).

All these are found in the island of New Guinea, and are remarkable for the wonderful development of their plumage into shields, frills, plumes, tail-wires, etc.

Chinese Blue Magpie.—Inhabits the far east, and is found in China and Japan; there is but one other species of Blue Magpie, and it inhabits the extreme west of the Old World; its range being confined to Spain and Portugal.

Metallic Tree Starling, from Eastern Asia.

Variegated Bee-eater, King Parrot, from Australia.

Bullfinch, from Europe, is a very popular cage bird in the old country; and many stories are told of its affectionate disposition and engaging manner in confinement. If taken young the male can be taught to whistle various tunes, though its own natural song is not in any way remarkable.

THIRD SHELF

Humming-birds (four), from Tropical America.

Honey Creepers (three), from the same region.

Tanagers of several kinds, also from Tropical America. The Tanagers are a family of small birds allied to the Finches; there are about three hundred different species, but they feed on fruits rather than seeds, and their plumage is often very brilliant. One of the family, called the "Scarlet Tanager," migrates to Canada for the summer, and is certainly the brightest of our birds; when he flies it is as though a living flame of fire passed through the forest.

FLOOR OF CASE

Specimens of Canadian Game Birds and Waders:

Ruffed Grouse or "Partridge,"

Golden Plover,

Greater Yellow-legs,

Virginia Rail.

Over the glass recess on the north wall, eight specimens of large Canadian Birds.

Great Horned Owl; Snowy Owl, are about the largest representatives of their race; they generally keep to wild,

unsettled districts, though in severe winters the Snowy Owls leave their Arctic breeding grounds, and are often seen in Ontario.

Broad-winged Hawk; Red-shouldered Hawk, are two useful, rather than injurious, birds of prey, for they feed very largely on mice and frogs.

Hooded Merganser Duck.—The Merganser is remarkable for its large black and white crest, and it builds its nest in hollow trees.

Eider Duck.—The male Eider is a much handsomer bird than its dull, brownish-coloured mate; but she supplies the highly-prized Eider down, which she plucks from her breast to serve as a nest lining.

Loon; Herring Gull.—Two water birds often seen on Lake Ontario; the one diving under, and the other flying over the water.

CURIOS FROM FOREIGN PARTS.

CASE 34

- 795. **Japanese Fans** (2), silk embroidery.
- 796. **Japanese Lacquer Bowl.**
- 797. **Japanese Lacquer Tray.**
- 798. **Japanese Lacquer Flower Basket.**
- 799. **Japanese Chop Sticks.**
- 800. **Jade Carving.**
- 801. **Jade Carving.**
- 802. **Japanese Bell**, for Temple use.
- 803. **Ink Stand and Paper Knife**, India.
- 804. **Box, Arabesque**, hand-painted design, India.
- 805. **Sandal Wood Box**, elaborately carved on top and sides, inlaid with silver and ivory, India.
- 806. **Silver and Ebony Pipe**, filigree ornaments, India.
- 807. **Paperweights**, sections of elephants' teeth, Colombo,

808. **Hindoo God**, bronze, "Kali, the terrible one," India.
809. **Egyptian Lady's Bead Necklace**, Cairo.
810. **Hindoo God**, India.
811. **Scarabs, or Sacred Beetles of the Egyptians**. Specimen copies from Cairo.

These oval objects, found in such numbers in Egyptian tombs and excavations, are interesting relics of an early faith long antedating the Christian Era and furnishing additional evidence of the innate or natural belief of man in the immortality of his soul—not gained from the teachings and revelations of Christ, but, as with the North American Indians and the Egyptians, born in man in all the ages and under differing conditions from the time when the Creator breathed into man the breath of life and man became a living soul.

Scarabs are found in all sizes, from very small ones such as might be used as charms or amulets, to the larger ones of three and four inches in length. They all bear inscriptions upon the lower or flattened side, bearing the names or extended records of the life and titles of the dead with whom they were interred, or quotations from Egyptian writings. The backs or upper sides follow, more or less representations of the form of a beetle, thus acquiring their name "scarabs" from the Greek word "skarabeios," a beetle.

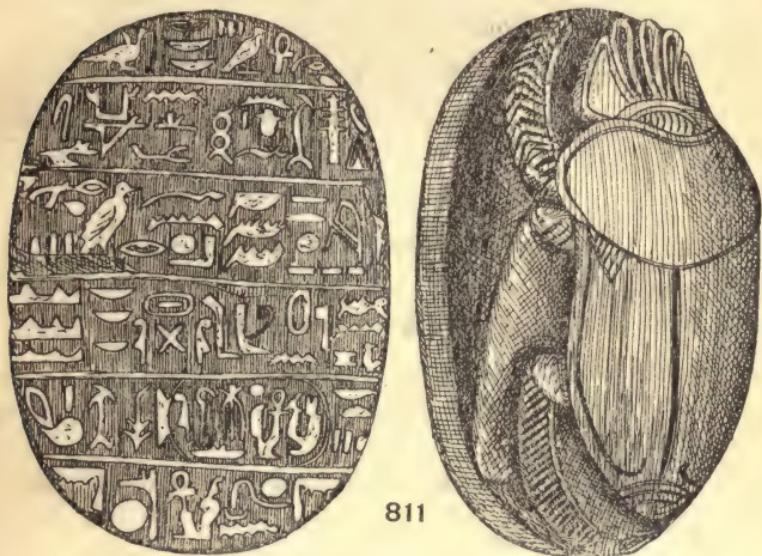
The period of their use, as inferred from the excavations in which they have been found and from their inscriptions, extended from 5,000 or 6,000 years before Christ to about 500 B.C. when, after the Persian invasion, they ceased to be so generally used as sacred emblems.

The ancient Egyptians were believers in a future state in which body and soul would be united, as is also evidenced by the preservation of the bodies of their dead as mummies. These scarabs were, with them, the sacred sign or emblem of the Resurrection.

The common species of beetles in Egypt after laying their eggs envelop them in rounded pellets of earth and bury them in the sand. After a while, having been

hatched out by the heat of the sun, the little insects will be seen struggling out from the sands in full and active life. It is suggested that it may have been from this apparent coming of the beetle to renewed life that the Egyptians had adopted its form as being fittingly emblematical of their faith in a Resurrection.

Scarabs were enclosed in the wrappings of every mummy, and in many cases the heart itself was removed and one of the larger or "heart scarabs" was placed in



811

EGYPTIAN SCARAB.

the cavity. Some of these bear inscriptions taken from their "Book of the Dead" referring to a "new heart" being supplied for the natural one when the deceased came to be "justified" at the Resurrection.

Scarabs are either carved of stone, each specially engraved or made of pottery largely coloured of the greenish tint of many of the varieties of Egyptian beetles. These smaller emblems were worn as amulets by persons in life and were also carved in large and sometimes colossal form as monuments.

The study of Scarabs and their inscriptions as displayed in the multitude of specimens collected in European

museums has engrossed the attention of many scientists. Particular reference would be given to "Sacred Beetles" by John Ward, F.S.A.

812. **Carved Wooden Daggers**, Fiji.
 813. **Little Votive Dolls**, sold outside Buddhist Temples to be placed with personal votive offerings within. Burma.
 814. **Koran**, decorated top of the case for containing No. 815.
 815. **Koran** selections on embossed paper, in black letters and hand illuminations.
 816. **Koran**, indented with stylus, on sheets of papyrus.
 817. **Koran**, indented with stylus, on sheets of metal—these have holes for stringing the leaves together.
-

SMALL SEPARATE CASES.

SEPARATE CASES

818. **Skin of Diamond-backed Rattler**, Miami, Florida.

Saw Fish (4). These fish have been seen to charge a shoal of fishes and strike right and left, killing and disabling many.

Backbone of a Shark. Samples of wood from Florida.

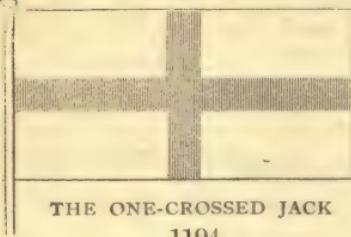
819. **Conch Shells** (3).
820. **Shells** (4); carved wooden figures (2).
821. **Pieces of Coral**, Nassau.
822. **Shell; Coral**; Burmese God.
823. **Trunk Fish**; Conch Shells from South Seas; vase with collection of small shells.
824. **Sample of Sisal.** Sisal was a weed growing in abundance in the Bahamas. It was found that by treating it in the same way as flax, a valuable fibre could be produced. Thorough cultivation of it has brought great gain to the colony.

825. **Sisal Rope**, Nassau, Bahamas.
826. **Head and Hands of Mummy**; model of yoke of oxen.
827. **Branch of Lace Tree**, Jamaica.
828. **Burmese Figures in Native Costume** (6).
Karen Man. Burmese Woman.
Burmese Minister. Chair Man.
Burmese Priest. Chair Woman.
829. **Wooden Pipes** carved with Indian heads (2), California ; wooden pipes carved with pickaninny and alligator ; native doll, Jamaica ; sea urchins, Nassau.
830. **Inlaid Wood Decoration**, Sorento ; lace tree, Jamaica ; decorated box, India, native decoration ; boar's tusk with string of shell discs, New Guinea ; Egyptian scarabea, Egypt.
831. **Wooden Bowl, Tiger Cowry Shells** ; wild boar's tusk ; lace tree.
832. **Genoese Trick Boxes** (3) ; decorated box, India ; Indian baskets (2).
833. **Bracket**, Sorento ; plaque, Sorento.
834. **Sisal Bag**, Nassau ; lace tree, Jamaica ; decorated letter holder.
835. **Burmese Figures in Native Costume** (7).
Shan Man. Queen of Theebau.
Shan Woman. Burmese Lady
King Theebau. Burmese Lady
Burmese Nun.
836. **Model in Bronze of Statue of St. Peter**, in the Cathedral at Rome. The right foot of the original statue is renewed about every 100 years, being worn away by the pilgrims wiping the toe before kissing it. Silk fans (2) ; Colonnade and Cathedral of St. Peter's, Rome ; inlaid wood frame and picture, Florence ; jewel box, India ; antique bronze statuette, Rome ; model of Venetian gondola ; marble fonts and pigeons of St. Marc's, Venice.

837. **Cocoanut and Outer Husk** in natural state and with face cut in cocoanut ; bowl of cowrie shells ; flower basket of sugar cane with negro figures and beads; fishing net with shell sinkers, Jamaica.
838. **Egyptian Scarabs** ; models of Egyptian figures ; Egyptian bead necklets, 2 strings ; Egyptian scarabs ; gong.
839. **Model of Native Canoe and Outrigger**, New Guinea.
840. "**McGinty**" Fish, from the Bahama Islands.
841. **Decorated Plaque** from Sorento, Italy.

ANCIENT FLAGS.

The "Union Jack" of the British Empire is a flag bearing the longest and most consecutive history of any of the existing national flags. It now contains three crosses placed one upon another upon a white and blue ground. These are the three crosses of the three original Kingdoms of England, Scotland and Ireland, and as the limits of their territories have spread beyond the boundaries of the Island Kingdoms, and the sphere of British constitutional government and allegiance has been extended, so the Union Jack has become the world-wide national flag of the British Empire.



THE ONE-CROSSED JACK
1194.

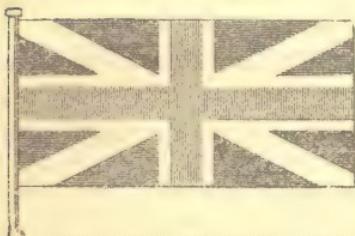
The flag did not at first contain the three crosses, but was built up at successive periods by the uniting together of the national flags of the originally separated Kingdoms.

The original flag was the national banner of England, the red St. George's Cross on a white ground, being the red, right-angled cross appearing in the centre on a large white ground, of which the broad white margin to the cross in the Union Jack is now the remaining part.

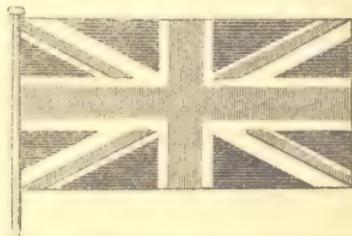
This was the flag of the English from the time of its adoption by Richard I, "Cœur de Lion," in the year 1194.

The white diagonal Cross of St. Andrew on a blue ground was the national banner of Scotland adopted first by Achairus, King of the Scots, in A.D. 987.

After the accession in 1603 of James VI of Scotland as James I of England, the ships of both the nations continued to carry their separate national flags as previously. In order to avoid the contentions which were arising between them he devised, in 1606, a new flag as a "Kings' Jack," in which the two crosses, the red and the white, were joined, but it was not to take the place of the national Jacks, but to be raised at the same time with each, and on a separate mast. The appearance of the "Kings' Jack" Flag under James I has given rise to the idea that the first "Union Jack" arose at this time.



THE TWO-CROSSED UNION
JACK, 1707.



THE THREE-CROSSED UNION
JACK, 1801.

From the earliest days, and for a long period after, the flag used in the English Colonies in America was the single cross St. George's Jack. It was this plain red cross which at one time was the cause of considerable objection from their strict religious views among the Puritans of New England.

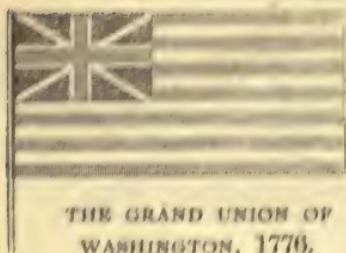
The first "Union Jack" of the Kingdoms of England and Scotland did not arise until 1707, in the sixth year of the reign of Queen Anne, when the Union of the Kingdoms was completed by the Union of their Parliaments. In this the two crosses appear. The red cross and broad white border or ground of St. George, for England, and the white diagonal cross and blue ground of St. Andrew, for Scotland.

This two-crossed flag was the "Union Jack" used during the later Colonial period in America, and it is inter-

esting to note that the first "Continental Union" flag adopted by the United Colonies at the time when complete severance from the parent State had scarcely been intended, and the Colonials were contending for their rights as British citizens, contained this "Union Jack."

The "Grand Union" raised by Washington at Cambridge on Jan. 2nd, 1776, as the Flag of the Armies of the United Colonies, had the two-crossed Union Jack in the upper corner, and thirteen alternate red and white bars in the balance of the flag, representing the thirteen Colonies then in arms. This continued to be the Ensign of the United States forces until September 3rd, 1777, when by Proclamation of Congress the Union Jack in the flag was

changed to be thirteen stars on a blue ground. Since then additional stars have been added, one for each State, as the successive States have been proclaimed, now numbering forty-six stars, but the thirteen bars of the original Ensign have been continued unchanged.



THE GRAND UNION OF
WASHINGTON, 1776.

Thus the Red, White and Blue of the national flags of the two nationalities have come from the same origin, and with perfect loyalty in each, "God Save the King" and "My Country, 'Tis of Thee" are sung to the same tune.

The Cross of St. Patrick, dating from A.D. 411, is a red diagonal cross on a white ground, and was the banner of Ireland.

The Two-crossed Union Jack continued to be used in the British ensign from 1707 to 1801, when, in the forty-first year of George III the Parliament of Ireland was united with the Parliaments of England and Scotland.

The Irish banner with its red cross was then joined with the previously "Two-crossed" flags, and the "Three-crossed Union Jack" was first formed.

This Jack is composed of the union of the three flags: the red diagonal Cross of St. Patrick, and the red square Cross of St. George, with its white border or ground for

the banners, or "Jacks" of Ireland and England, and the white diagonal Cross of St. Andrew with the blue ground for the Banner of Scotland.

This is the British "Union Jack" of the present day, and is combined in the Red, White and Blue Ensigns, and in the Union Ensigns of Canada and Australasia, with distinguishing emblems, according to the services which they signal. Further details of the history of all these flags is found in "The History of the Union Jack," Methodist Publishing Co., Toronto.

CASE 25

Red Ensign of Drummond Island.—This flag, made of hand-made bunting, has the three-crossed Union Jack in the upper corner, and the large red fly. Its appearance would indicate a date after 1801, and it is stated to have been the military flag which floated over the old British Fort on Drummond Island.

CASE 26

Blue Ensign of Mackinac.—This flag of hand-made bunting presents some peculiarities—the blue fly would indicate its use as a boat flag—and the fact that there are only two crosses, a cross of St. George shape, and the white diagonal Cross of St. Andrew, would evidence a date prior to 1801. It is noticeable, however, that the Cross of St. George is blue, instead of being, as usual, red. It is stated to have been one very early used on the Island of Michillimackinac. It is certainly very ancient, and would appear to have been of local construction, possibly by one of the great British Trading Companies which in the early century made the Fort at Michillimackinac, now called Mackinac Island, the centre of their fur-trading, canoe and boat fleets for all the Upper Lakes and the far interior stations in the North-West.

CASE 27

Red Ensign of Fort Malden, 1812.—This flag, with the three-crossed Jack and the large red fly, was obtained from Chief Oshawana, Tecumseh's chief warrior. It was stated to have been used in the operations at or near

Fort Malden, Amherstburg, in 1812, and was preserved in the Chief's family as a valued relic of those stirring times.

CASE 28

Fort Detroit Flag, 1812.—At the outbreak of hostilities in 1812 General Brock, who was then Lieutenant-Governor of Upper Canada, and in command of the British forces, early directed his attention to the western frontier. With a body of troops composed of regulars and militia from York (Toronto) and Niagara, Brock coasted in boats along the north shore of Lake Erie to Amherstburg. General Hull, with a portion of the American forces, was then in occupation of a part of the eastern shore of the St. Clair River at Sandwich. On Brock's advance he retired his main body across the river to Fort Detroit, on the west shore. At Amherstburg Brock first met Tecumseh, and from then began the admiration and confidence which these two bold and active warriors evinced toward one another in their subsequent careers. A council was held, at which Brock explained his plan of campaign, and Tecumseh and his chiefs with 1,000 Indians joined his forces. Having garrisoned Amherstburg, Brock proceeded to attack the Fort built by Hull at Sandwich, which was at once abandoned. On the morning of the 16th of August, 1812, Fort Detroit was shelled from the battery at Sandwich. While thus occupied, Brock, with his force of 340 men of the 41st and Newfoundland Regiments, 400 Canadian militia and 600 Indians under Tecumseh, crossed the river between five and six miles below Detroit.

Gen. Hull, by the successive British successes at the Maumee River, the River Aux Canards and lastly at Brownstown on Aug. 8th, had been cut off from his sources of supplies from the south from Ohio. Michillimackinac, his Fort to the north, had been taken by the British under Capt. Roberts. The fire from the battery at Sandwich had told heavily on his Fort, and Brock, having successfully crossed the river, was advancing to the assault. Cut off

on both sides, Gen. Hull determined to surrender and a flag of truce was sent out to Brock. The capitulation was soon arranged; under its terms Detroit and the whole of the State of Michigan was ceded to the British, the garrison of 2,500 men marched out of the Fort and laid down their arms, which with all the guns and stores were then surrendered. The United States volunteers were paroled and Gen. Hull with 350 regulars sent as prisoners to Quebec. There was some difficulty at first in finding a flag but a man in the expedition had one with him. This old flag, with its three-crossed Union Jack of old bunting, is stated to have been the one raised over Fort Detroit when the British entered into occupation. It was purchased from one of the "Le Claire" family, having been secured and preserved by Jean Baptiste le Claire, who himself was afterwards granted the war medal of 1814 with the clasp for "Fort Detroit."

Gen. Hull was afterwards exchanged, and being tried in 1814 by United States Court Martial for his surrender of Detroit, was found guilty and condemned to execution. The death sentence was remitted, but he was expelled from the United States army. By the Treaty of Ghent, 1814, Michigan and Detroit were returned to the United States.

CASE 29

Indian Chiefs' Uniforms.—These red coats with brass buttons and bullion braid are such as were given to Chiefs of Indian tribes in 1812 and early Canadian days as uniforms denoting their rank. One of these was the property of Oshawana, the other of George King, a Chippewa warrior of the Carodoc reservation.

Under the Treaties made by the Canadian Government with the Indians in the North-West after Confederation, and the settlement with the Hudson's Bay Co., each of the Indian Chiefs was given in addition a special red coat as well as his annual bounty.

THE FORESTERS' ORPHANS' HOME DESERONTO, ONT.

DURING over a quarter of a century the INDEPENDENT ORDER OF FORESTERS, as re-constituted, guided and built up under the strong hand of Oronhyatekha and his staff, has been steadily fulfilling its undertakings and strengthening its resources.

"Fraternal Life Insurance," as developed and established by the I.O.F., has long since passed the experimental stage.

Its life protection having thus been absolutely provided, tested by experience and proved by success, a further development in Fraternal helpfulness is now being made.

In his progressive methods of establishing Fraternal Life Insurance, Oronhyatekha has been cordially admitted by his compeers in the Life Insurance field to have been an advanced and sagacious leader, and now again he admittedly leads in the further development of the true Fraternal spirit.

While the Order fulfils in the utmost its contracts for the payments, and friendly assistances, undertaken under its Policies, yet there is opening for additional and free-given usefulness.

Fraternal Insurance being based upon brotherly co-operation and friendly help is not limited simply by the payment of a money indebtedness but is widened by its fraternal relations.

Through its widely spread organization the members of the INDEPENDENT ORDER OF FORESTERS have been enabled to bring happiness into many a household whose heads and bread-winners have advantaged themselves of its easy and splendid provisions ; families have been held together, homes have been preserved and brotherly kindnesses have been extended to the widow and to the bereaved.

Yet there is another class of circumstances which appeals fervently to the Forester heart. Although the Insurance protection has been received yet the children may have been left as orphans, and without guiding hands to care for their education and up-bringing.

The long and heartfelt experience of many years having proved to Oronhyatekha the existence of these conditions, the time has come when practical provision can be made for meeting

them and of enabling the Order to further expand in its ideals of fraternity.

The movement for the creation of an Orphans' Home for the children of deceased Foresters has met with immediate approbation, not only from co-workers in Fraternal labours, but from the public at large.

A most gratifying response has been made by the members of the Order and voluntary subscriptions from our Courts and individual members in every quarter of the world, have been



THE FORESTERS' ORPHANS' HOME

bountifully sent in with many and strong expressions of hearty endorsement.

The work of construction has been going with little interruption for almost a year upon a site, consisting of one-half of Foresters' Island, which has been donated to the INDEPENDENT ORDER OF FORESTERS for the Orphans' Home by Oronhyatekha with an expression of his desire and purpose to make the establishment of such a Home the crowning work of his life.

The building which has been designed and planned throughout by the Supreme Chief is striking evidence of his skill and taste.

Fronting on the mainland, it is discernible for a long distance from either east or west. The building is 150 feet in length by 50 feet in width.

The walls are solid concrete, covered without and within by ornamental metallic sheeting.

Those competent to judge say that the building is practically fireproof, and with proper care impervious to the effects of time and weather.

It is surmounted by five battlemented towers, the central one of which is over eighty feet high. The battlements surmounting the tower and roof give the building a very imposing and striking appearance. A splendid porch, supported by massive Corinthian columns, marks the main entrance. Two fine verandahs, 12 feet in width, extend along the front and both ends of the building at the second and third storeys.

The reception hall, 30 feet by 20 feet, is one of the features of the interior of the building. From this hall a fine oaken staircase leads to the upper part of the building.

The internal arrangements are commodious, and will, when finished, be very complete. In the first storey will be the heating appliances, storage rooms and work shops.

On the main floor will be the superintendent's apartments, various offices, a splendid dining-room 76 feet by 20 feet, girls' dormitory, etc. On the third floor will be school-rooms, boys' dormitory, etc. The fourth storey will be laid out and finished as increasing attendance may suggest. Electric lighting is provided throughout.

The interior details and equipment have not yet been completed but the building, as shown in the illustration, has been sufficiently advanced to be dedicated to its beneficent work on 28th Aug., in the presence of a great gathering of the members of the Order, representatives from many of the High Courts and of representative citizens, judges, clergy, members of the Government and Parliament, municipal and educational organizations and of widest business interests.

The work of the Home will be to take charge of, maintain, and prepare for life-work the orphans of deceased members of

the Order whose necessities call for such guardianship. It will be brought to the door of every Court, as the children will be conveyed at the expense of the Home whenever necessary from their previous place of residence.

Their education will be thorough, not only in mental acquirements, but in practical working, so that they may be fitted to earn their own livelihood when they have completed their course or are found opportunities for employment.

The religious beliefs of their parents will be followed and in every way they will be trained for self reliance and true citizenship. Thus the Home will endeavor to be a father to the fatherless and continue to the children the Fraternal affection and care which the members of the Order bore to their parents when they were living.

An undertaking so beneficent in its work and wide in its purposes cannot fail to receive the assistance of the well-intentioned and benevolent.

Completed and intended to be maintained by voluntary contributions, donations in its support forwarded either direct to Oronhyatekha, Supreme Chief Ranger, Temple Building, Toronto, or deposited in the contribution box in the Historical Room, will be gratefully received and thankfully acknowledged.

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto Me."



PREMIUM RATES OF THE I.O.F.

The following are the monthly premiums for the "Ordinary" Class, beginning at age 18 and ending with age 54, which is the maximum age for admission. Premiums may also be paid quarterly or yearly in advance. In event of death the unearned premiums are returned.

Schedule of Monthly Rates for the Ordinary Class

Age	\$500	\$1,000	\$2,000	\$3,000	\$4,000	\$5,000
18	\$ 38	\$ 76	\$1 52	\$2 28	\$3 04	\$3 80
19	39	78	1 56	2 34	3 12	3 90
20	40	80	1 60	2 40	3 20	4 00
21	41	82	1 64	2 46	3 28	4 10
22	42	84	1 68	2 52	3 36	4 20
23	43	86	1 72	2 58	3 44	4 30
24	45	90	1 80	2 70	3 60	4 50
25	47	94	1 88	2 82	3 76	4 70
26	49	98	1 96	2 94	3 92	4 90
27	51	1 02	2 04	3 06	4 08	5 10
28	53	1 06	2 12	3 18	4 24	5 30
29	55	1 10	2 20	3 30	4 40	5 50
30	57	1 14	2 28	3 42	4 56	5 70
31	59	1 18	2 36	3 54	4 72	5 90
32	61	1 22	2 44	3 66	4 88	6 10
33	63	1 26	2 52	3 78	5 04	6 30
34	66	1 32	2 64	3 96	5 28	6 60
35	69	1 38	2 76	4 14	5 52	6 90
36	72	1 44	2 88	4 32	5 76	7 20
37	75	1 50	3 00	4 50	6 00	7 50
38	78	1 56	3 12	4 68	6 24	7 80
39	81	1 62	3 24	4 86	6 48	8 10
40	84	1 68	3 36	5 04	6 72	8 40
41	88	1 76	3 52	5 28	7 04	8 80
42	92	1 84	3 68	5 52	7 36	9 20
43	96	1 92	3 84	5 76	7 68	9 60
44	1 00	2 00	4 00	6 00	8 00	10 00
45	1 04	2 08	4 16	6 24	8 32	10 40
46	1 09	2 18	4 36	6 54	8 72	10 90
47	1 16	2 32	4 64	6 96	9 28	11 60
48	1 25	2 50	5 00	7 50	10 00	12 50
49	1 35	2 70	5 40	8 10	10 80	13 50
50	1 45	2 90	5 80	8 70	11 60	14 50
51	1 55	3 10	6 20	9 30	12 40	15 50
52	1 65	3 30	6 60	9 90	13 20	16 50
53	1 80	3 60	7 20	10 80	14 40	18 00
54	1 95	3 90	7 80	11 70	15 60	19 50

In addition to the above premiums, there are small Court dues payable by every member; these are mainly under the control of the members of each Court, and may be made more or less at their own option.

Equitably arranged higher rates are charged for the Hazardous and for the Extra Hazardous Classes.

WHAT THE I.O.F. WILL DO FOR YOU

For these moderate monthly or annual payments The Independent Order of Foresters gives Benefits unexcelled by any other Fraternal Benefit Society or Insurance Company.

Among the substantial Benefits given by the Independent Order of Foresters are the following:

(1) It will pay on death to widow and orphaned children or other beneficiaries, as provided in its Constitution, from \$500 to \$5,000 as a Mortuary or Insurance Benefit;

(2) It will relieve you of all further Premiums, Dues, etc., when you reach the age of 70 years;

(3) It will come to your relief whenever you become permanently disabled by accident or disease, not only by relieving you of all payment of further premiums, but also by paying down to yourself one-half the face of your Benefit Certificate or Policy, viz: \$250 to \$2,500; the balance going to your beneficiaries at your death; *

(4) It will pay you annually for ten years in your old age, if disabled, \$50 to \$500, depending on the amount of your Benefit Certificate, until the whole amount of your Benefit Certificate is paid to yourself, and in case of your prior death the balance unpaid, if any, would be paid to your beneficiaries, or

(5) It will pay you a Pension of from \$44.00 to \$2,268.00 per year, depending on your age at the time you apply for the Benefit and the amount of your Benefit Certificate;

(6) Last, though not least, it will contribute, in certain contingencies (being in the Sick and Funeral Benefit Department or taking the Old Age Pension Benefit), \$50 or \$100 toward Funeral Expenses.

MEMBERS UNDER FULL BENEFITS IMMEDIATELY AFTER INITIATION

A member of the I.O.F. is under the protection of The Supreme Court and comes under full benefits immediately after (a) he has passed the Medical Board, or has been duly examined for beneficiary membership and recommended by the examining physician on Official Form No. 59 as a first-class risk, (b) has paid the initiation and other required Fees, (c) has been initiated into the Order.

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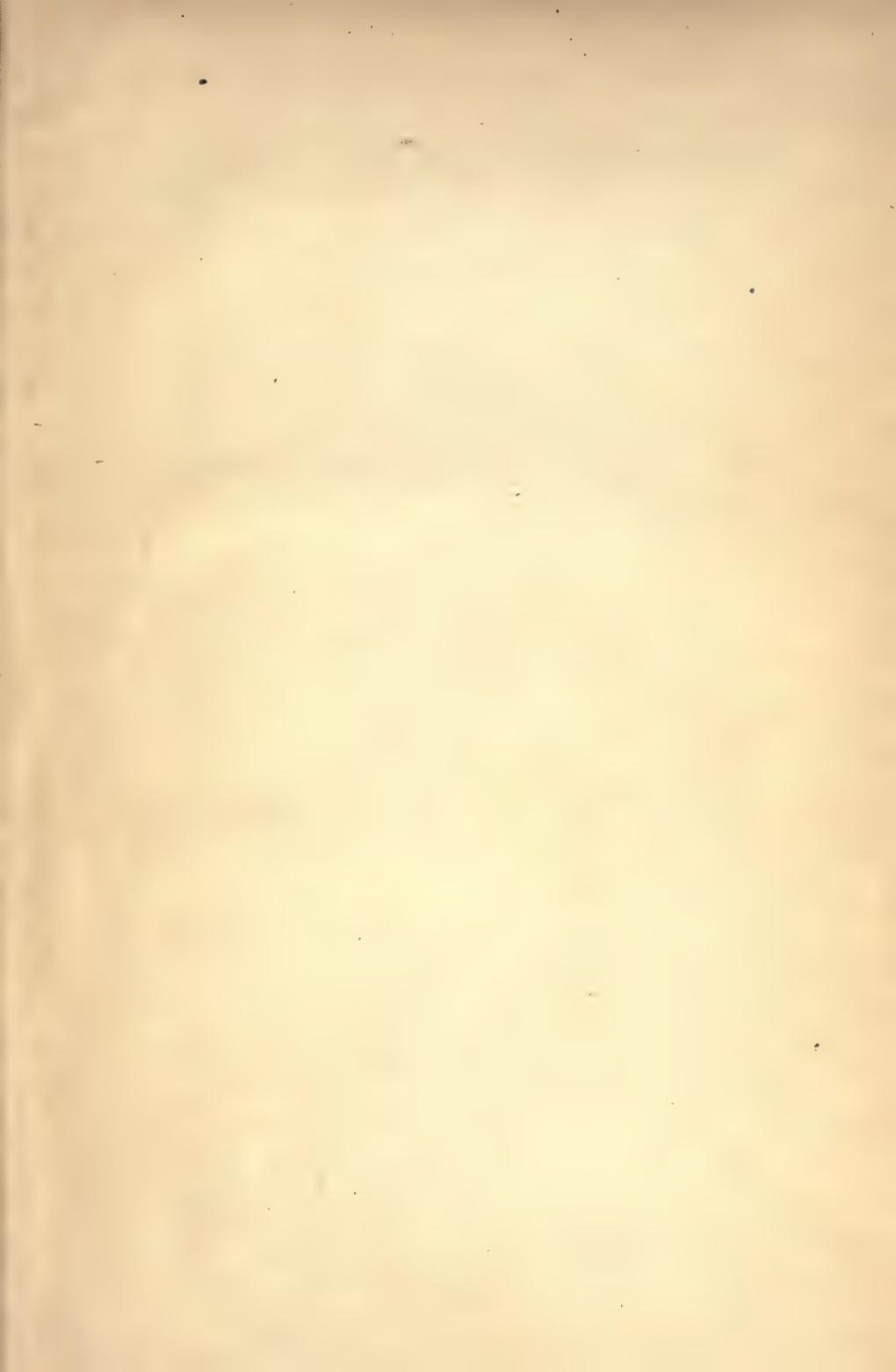
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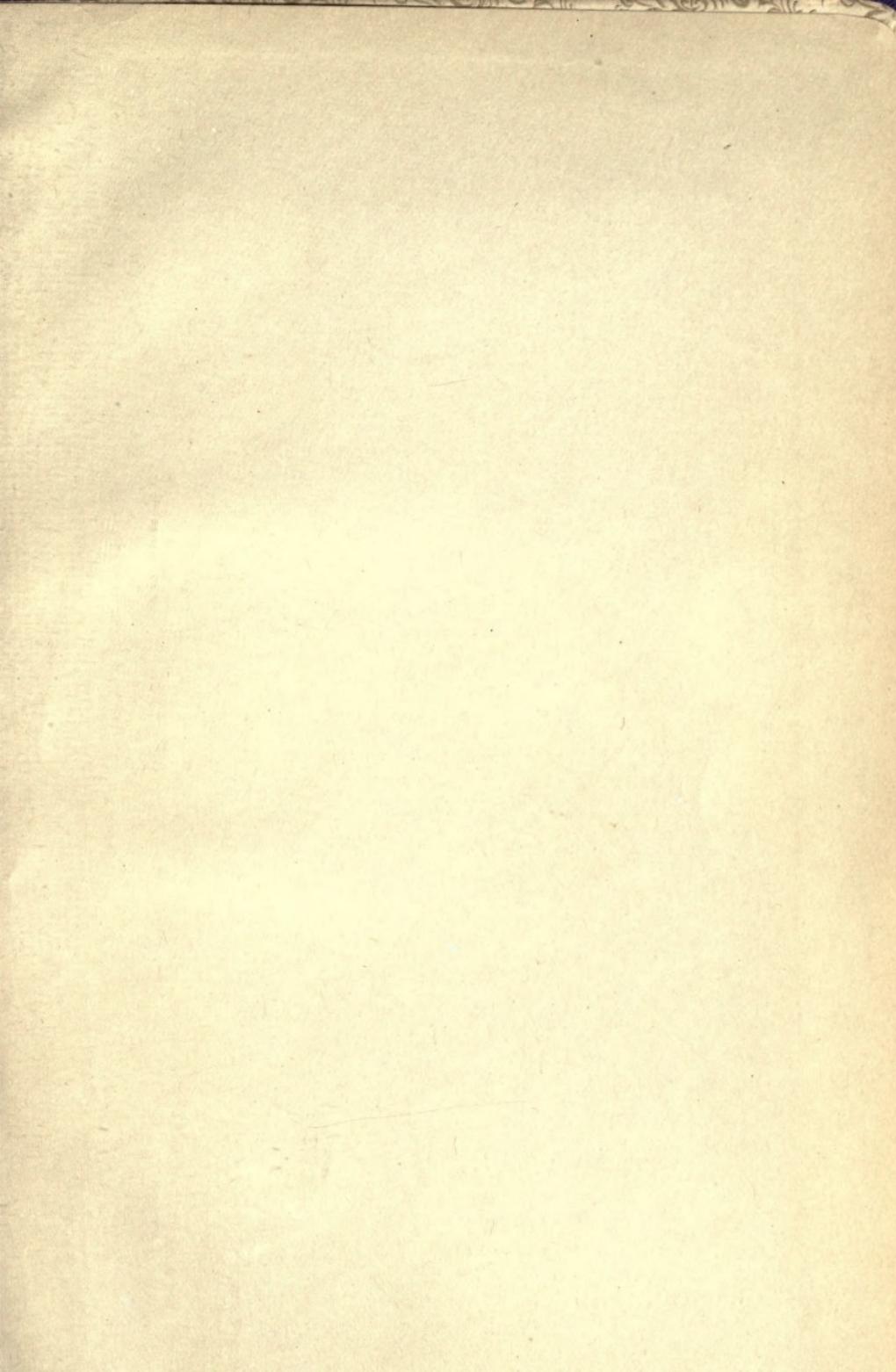
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